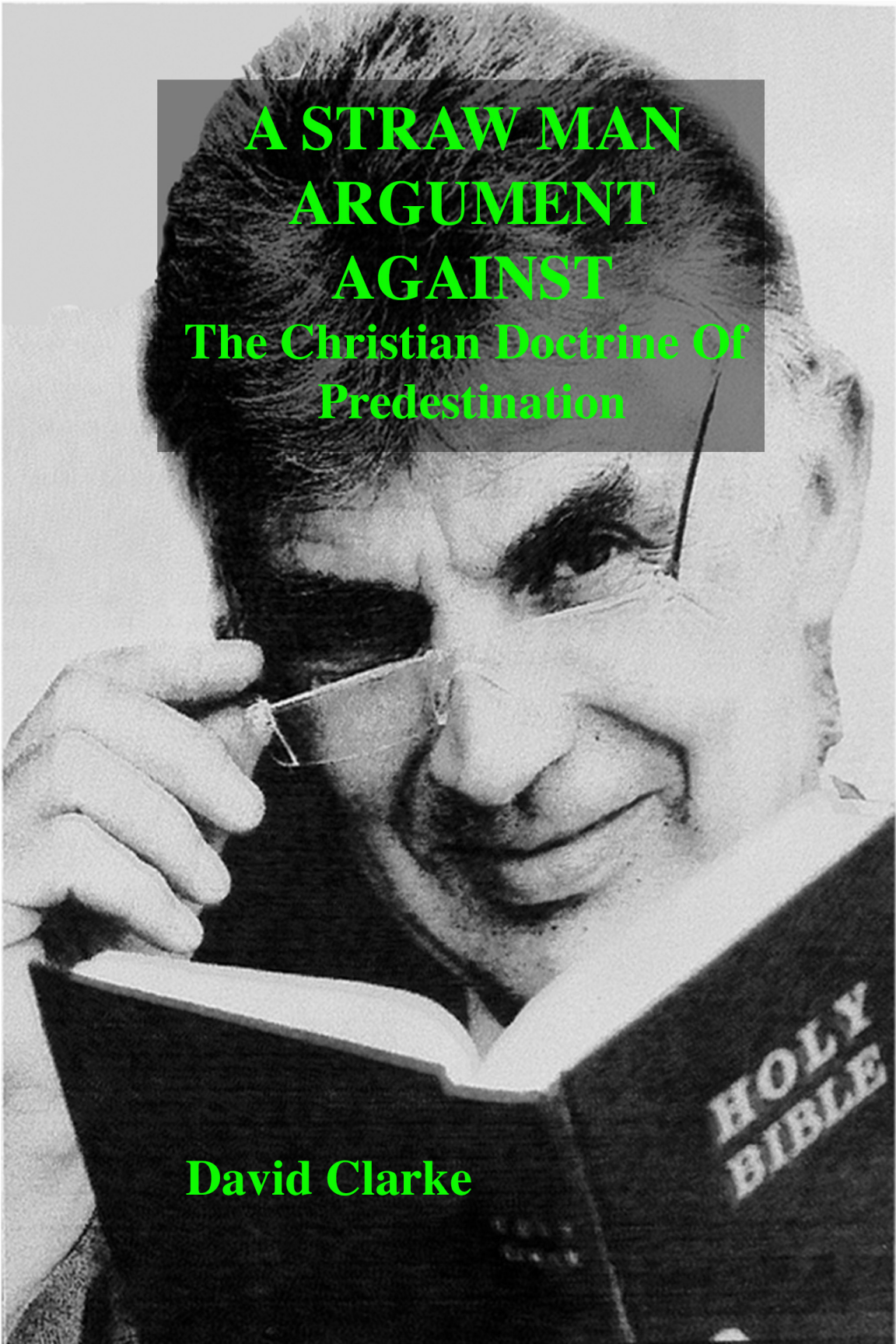

A STRAW MAN ARGUMENT AGAINST

The Christian Doctrine Of Predestination

David Clarke

A STRAW MAN ARGUMENT

Against The Christian Doctrine of Predestination

David Clarke

Lance Conely and Isaac Clarke's Straw Man

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AUTHORS NOTE

This may be viewed as a video presentation on Youtube. The text follows.

A Straw Man Argument Against The Christian Doct...
http://www.BiertonParticularBaptists.co.uk

A Straw Man Argument **CLICK TO VIEW**

This publication has been made available for the help of those Christians having difficulties in understanding the bible teaching of Predestination. for Arminians, Charismatics, Pentecostal's, advocates of free will, and Catholics And for furthe study, we encourage students to study the bible teachin concering the way of salvation know as soteriology and also eschatology, the study of last things, both of which we can help by referring you to the publication list at the end of this book.

During this discussion with Isaac Clarke, Lance Conely, including William Poloc, it turned out that Lanc Conely objected and denied the Christian view of predestintion saying:

Lance Conely States

Mr Clarke claims all men are not chosen in Christ to salvation and this is absolutely false. For God died for all people. Mr, Clarke clearly believes in the vile putted heresy of limited atonement. God wills all men to be saved 1Tim 2:4. Mr. Clarke's divine determinism is heresy and against scripture. JohnCalvin was a heretic the 16 century reformers along with R.C. Sproul Senior and the James Stuart Russell's eschatology is trash and heretical.

In his own summery of Predestination Lance Conely says:

The proper view of predestination is pretty simple. We have free will to do good or evil. God's predestination is this: God made a plan from the beginning of creation. Man can either get with this plan or not. God knows their decisions but does not violate our libertarian free will in the process because Love does not violate free will as that would rape the will of humanity. Clarke can deny this all he wants but it will not matter. Facts do not care about your feelings. The Scripture also does not care. It clearly teaches synergia and free will is a part of this.

As will be seen this decision turned into a debate and due to Lance Conley's use of abusive, abrasive language I refused to respond him as his use of language became offensive and when I raise the issue with him he could not understand my objections but rather insisted I appogize for stating his view were heretical.

Reason for the presentation

It was for this reason that according to scripture, 'For there must be also heresies among you, that they which are approved may be made manifest among you.1 Corinthians 11:19 That I turned this exchange into a teachig session for my son and all involved seeking to teach what the bible teaches concerning predestination.

From this Dicussion It shows

It shows, from this discussion, that a person who has been born again is given faith in the person of the Lord Jesus Christ and so wants to follow him, learn his ways and obey the gospel. The effects in their life will be seen by others, a change of attitude towards God and other people. It involves a positive attitude and they will to turn from sin, from speaking evil of others and consciously wishing good will toward others. A positive effort made not to hold grudges or wishing revenge on those who oppose you. Slander is something a Christian should not be involved in.

Not All belong To Christ

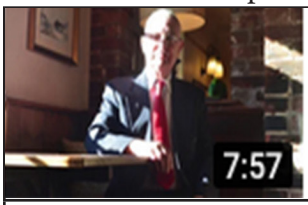
We are taught, by the Lord Jesus Christ, that not all that use his name, or make a profession of faith, belong to him. For he said there shall come to me some, in that day and say unto me we did this in your name, but he will say unto them depart from me ye cursed, I never knew you. Matthew 7:22. Such people are known to others by their speech, and Christians are able to identify them by what they say about others, their use of language and actions. The words that come out of the mouth of a man show his heart, if it be corrupt or holy. A bad tree cannot bare good fruit, only bad fruit. The words that a person uses, and their language, betrayer's the man. What words are used are referred to in scripture as the fruit of the lips or mouth Hebrews 13:15, Isaiah 57:19. Job 2:10, Job 15:6.

Also listening to such a person reveals the source of his beliefs. If he denies the atoning work of the Lord Jesus Christ, by which I mean the vicarious, substitutionary atonement of Jesus Christ, the knowledge of which takes a believer to wash in his atoning blood (metaphor) , and by faith rest in His promises and in His imputed righteousness. This righteousness has been worked out by our Lord Jesus Christ during his humiliation and obedience to his father will during his earthly ministry, and as a result they walk in the newness of life, which is derived from the new birth effected by the Spirit of God in regeneration. Such a believer has no problem in accepting all that God has written in His word.

All Scripture A Certain Guide

By the written word I mean the record given to us in scripture, namely the word of God in the old and New Testament scriptures. It's history, doctrines

and prophecy. I have noted those who deny the book of Genesis and its author (Moses authorising it) and the literal being of Adam and Eve, the fall of Adam, the destruction of the world by a world wide flood in Noah's day, the destruction of people of Sodom and Gomorrah for their sins known as Sodomy. These people generally deny the Sovereignty of God, predestination, particular redemption, the doctrines of grace and the soteriology taught by the Reformers and published during the reformation in the 16 century.



Did Moses Pen The Book Of Genesis

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YOUTUBE VIDEO **CLICK TO VIEW**

Scripture knowledge Important

It also seems to me that without such knowledge of this soteriology one cannot learn eschatology or make sense of the world in which we live today.

My Conclusion

From this discussion or debate I will say that a man you can challenge the truth of God all he likes, disagree all he can, that a belief in a creed, or being in agreement with a creed, does not save a man. A man must be born again, only then is he free to follow the Lord Jesus Christ. You need more than a belief in a set of beliefs, or the Church. The new birth is what God effects, it is not to do with the will of man, or the will of the flesh, John 1:13. You cannot make yourself born again, nor can I, as much as I would like such power, only the Lord the Spirit can do this work. It's called regeneration.

Authority To be called A child of God

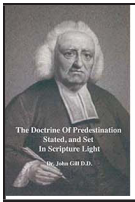
If you are born again you are a Christian and have the right to be called a child of God. I cannot give you new birth. I never caused my new birth it was an act of God-given and granted to such a sinner. You cannot affect your own new birth it is an act of God, not your free will.

Enjoy The Debate

So enjoy the debate and learn something of the forgotten, or lost doctrine, of the Christian doctrine of predestination, that I am introducing to you and encouraging to receive as taught in the bible.

NOTE FROM THE AUTHOR

P.S. I quote from the Authorize version of the bible for reasons given in the PUBLISHER'S NOTE in The book, "The Scriptural Doctrine of Predestination Set in The clear Light of Scripture", by Dr. John Gill



The Scriptural Doctrine Of Predestination
Set In Clear Scriptural Light, By Dr. John Gill.

The Scriptural Doctrine Of Predestination **CLICK TO VIEW**

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1 A STRAW MY ARGUMENT AGAINST THE CHRISTIAN DOCTRINE OF PREDESTINATION

Title: Predestination and Providence, Corona virus

Predestination, Providence Covid, End Of Year **CLICK TO VIEW**

During this lock down I have had the opportunity to talk with my son Isaac online In Vietnam and was joined by Lance Conely, a 28 year old man from Texas, in the USA. We have been locked down for my wife was tested positive with the Corona 19 virus, so we have all been in isolation. Thankful due to the grace and mercy of God she is now clear and better and did not suffer too badly and none of us have been affected . My daughter Maisie was tested but was clear.

Isaac is 43 years old, he is married and a teacher, living in Vietnam and we have spoken as a group with others contributing from America and William Poloc, a pastor of Christ Centred Churches in the Philippines. There arose serious disagreements during our exchange such that I believe is relevant for us to resolve in our day. And I will share our discussion with church friends in Pakistan and all interested parties.

I have said that God has predestined all things and governs the world by His providence. That is why we are instructed not to presume on tomorrow but rather say if the Lord Will, we shall do as we plan. James 4:15.

Isaac and Lance, who joined this discussion, seem to think that I am wrong in my understanding of the gospel and scripture that teaches predestination. However the subject we are discussing is very important, it is not the one I would have chosen when I suggested such study online as I suggested we study the subject of the new birth and regeneration first. However I believe this matter is relevant for us all today, where the world in which we live is in fear, not knowing what will come next due to Corona Virus Lock down.

Most people have no knowledge of God and do not know what to do or where to turn, and Christians know that others are in need of salvation, which brings hope to those without hope. So I feel it right and a good thing to share the topic of our study along with my conclusions to this matter.

And with suggestions to help any who find the topic difficult to understand.

So hear is my answer to Isaac and Lance. And I am asking Dr. William Poloc, pastor of Christ Centred Churches, Baguio City, Philippines, to review what I say.

This is what Isaac has said, after our long debate and discussion, about predestination and the providence of God and the government of the world, along with Lance a member of the Eastern Orthodox Church in America and William Poloc, Pastor of Christ Centred Churches, in the Philippines.

Isaac's Quotation
"As I stated many times before the predestination of a man's SALVATION is God started, inspired and finished".
I will say this again!!!! The predestination of a man's SALVATION, is God's choice.
I am not saying that God does not intervene in man's choices for his planned purposes.
His planned purpose is this.
Jesus stated.....
40 For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day."
39 And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day.

And he asks, in impatience, '**is that clear**?'
He quotes:
For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day."
John 6:39:40 NIV

To Which I Answer:
No, not clear enough, but a muddy statement. I maintain that all things are predestined by God for a definate purpose to the glory of all the divine perfections in God. 1 Corinthians 10:31. Those chosen in Christ are for the praise of his grace and those not chosen as object of His wrath and to the praise of His Justice. The eternal purpose of God, Ephesians 3:11, that was purposed in Christ, was to subdue all things and put them under his feet and destroy death the last enemy, that God Might be all in All. To save His people from their sins. 1 Corinthians 15 25-28. Matthew 1:21, and all this to

the praise of his glorious grace.

Those who partake of this salvation are those whom the Father gave to Christ His only begotton Son, and are enlightened by the Spirit of God to see the Son and believe in him, and so have everlasting life. These, and these alone, were to be raised on the last day. John 6:39-40. Ephesians 1:4-6. KJV.

Also no man can come to Christ unless the Father draw him. John 6:44.
All of which fits nicely to the words of my song Chosen by the Father, Redeemed by the Son, Set apart by the Spirit, our living God is one.

Isaac says:
Now I put it to you that you provide scripture to state all man's actions are predestined. I don't want to read the "word of God" chewed up by theologians. I want the word of God used in context and motivated by the Holy Spirit.

He says other things but I will ignored them at the moment as this is to be dealt with in my answer:

He says;
A man can choose to obey God's law or not. He can choose to lie or tell the truth, to kill or be killed.
Then he says,
John 7.
16 Jesus answered, "My teaching is not my own. It comes from the one who sent me.
17 Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.

And Goes On
'Jesus answered, "My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.
John 7:16-17 NIV
Further more he says scripture states that God does not make a man to sin.
And Again.
James 1:
13 When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone;
14 but each person is tempted when they are dragged away by their own evil

desire and enticed. James 1:13-14 NIV

So My Answer to Isaac Is:
I have written and spoken to you before outlining my understanding of the Predestination of God, sent you literature and sought to explain the view that I hold, which I hold to be true and according to the word of God.

However you repeatedly misrepresent what I say. This is either because you misunderstand me, or you are opposed to the view I hold. Either way I am thankful that you have raised this matter so that I can now more fully treat the subject, as Luther once thanked Erasmus for that opportunity , all to the glory of God's free sovereign grace. I have sent you in the past a copy of The First London Particular Baptist Confession 1644/46, listed in our Further Publications List for recommended reading, in which the Christian doctrine is clearly set out.
For example I have said that the bible teaches that God has predestined all things and nothing comes to pass, in time or the future, other than what was determined before hand to be done Acts 4:28, Lamentations 3:37 and that was determined before the world began. Acts 15:18.
Predestination may be viewed as general or special. General as it relates to all things that come to pass and special predestination relates to the destiny of people. Eternal predestination in this sense, is no other than eternal providence, of which actual providence in time is the execution.
Special predestination relates in particular to choice of some people to salvation, not all, and passing by others. Ephesians 1: 5. So people are predestined to life, or death, and the means of salvation is through and in Christ. 1 Peter 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

The choice of some to salvation is election. The passing by others is none election. All according to the counsel of His own will. Ephesians 1:11. This is special predestination.

Gods choice of some to salvation is an act of grace towards them, they are individuals, not groups of people, and they are called in scripture the elect . This scripture refers to this as the election of Grace. Romans 11:5-6.
Who when called to believe and regenerated by the Spirit are saved sinners. They exercise faith and believe for faith is a gift of God and so believe in Him for salvation, not the church, not baptism or anything they can do, or will

do. 1 Corinthians 1:26-29. This is where Lance goes wrong.
All men are not chosen in Christ to salvation. Many are not chosen and were passed by when election took place, or left not elected. And due to their fall in Adam they derive a sinful nature called a corrupt nature. This is the natural mans depravity. These are called reprobate sinners. Romans 1: 28-29 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers. These shall perish in their own corruption. 2 Peter 2:12. And it is written they are ordained to this condemnation. Jude 1:4

I have mentioned fallen angels who rebelled against God. 2 Peter 2:4. And elect angels. 1 Timothy 5:21. Who never sinned and are ministering spirits sent forth to be our helpers who are the heirs of salvation. Hebrews 1:14 and 2:4

I have never said, nor do I believe, God made Adam to sin, or made Satan to sin and rebel against God, nor have I ever said God is the author of sin. Eve was tempted to sin by Satan and not God Adam was not deceived but sin against light an knowledge. James 1:13. So it is wrong for you to conclude and twist my words when I have said no such thing. You and Lance attack a **Straw Man** when you say, William or I, teach such things. We do not say God made Adam to sin, or make men sin, for predestination is of all things which includes the creation of the world our birth and death and our predestined journey to life or death. Jesus said to he disciples, "my time has not yet come" John 7:6 KJV. For Jesus was predestined to die the death he died according to what was written of him. Psalm 22 and Isaiah 53

Adam was free to choose the good and refuse the evil, when he was first created, in the beginning. This was a state of innocence, he was holy, without sin. Genesis 2:16. His will was free but not after the fall.

All the Angels, when first created, were free to glorify God with no compulsion. All of them were so when created by the Son of God. Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

In the beginning they were free to act freely but a great number of them sinned and turned against God. Those who did not sin were elect angels, preserved from committing such sin, and from the fall that the fallen angels experienced. The elect angels were kept by the preserving grace of God who kept them from the fall. These are called elect angels. 1 Tim. 5:21. The fallen angels were predestined to damnation Matthew 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

It is not for me to say why God permitted this to happen or to charge God foolishly, but it did happen and was all according to the counsel of His own will and eternal purpose. Ephesians 1:11.

I have also said men do make choices, to run, walk and do actions in themselves which are either moral or immoral. To lie, cheat, steal have evil thoughts, do evil, etc.. are immoral. To choose a wife and not a man to wed is not immoral or to choose the colour of what cloths one were to wear. Generally such choices have no moral component unless you choose to wear a pair of hob nail boots intending to cause bother as men sometimes do. But as a result of the fall of Adam and Eve, all men being in Adam, their representative head, derive a fallen, sinful nature, which determines how he chooses to act and think.

As it is written in the days of Noah the thoughts and actions of mans heart was only evil continually. Genesis 6:5.

When man chooses to sin he does so willingly, when a man chooses to follow Christ he does so willingly that is because they are set free by the Son of God. John 8:36.

When man sins he sins because of his own sinful nature. Men are sinners by nature. James 1:13-15 for every man is drawn away by his own lust. He is not compelled to sin by Satan or God but responsible for it.

When he chooses to do the right thing it is his choice to do so. Sometimes God intervenes and prevents man from sinning Genesis 20:6. However that does not make him free from sin in a moral way. He is disabled by his sinful nature. This is a moral disability and does not make him less accountable to God for his actions.

Some have classified this disability as original sin, as discussed in Romans 5:12 and spoken about in Luther's book, 'The Bondage Of The Will'. It was the hinge pin that marked the reformation and was the debate between Luther and Erasmus and the break with the Catholic Church. This book has been made available to you as listed in our Further Publications. Article 10 of the 39 Articles of the Church of England teaches that man no longer has free well. See the reference in or Further Publication list.

The arguments that you and Lance present to me are not with me but with a Straw Man, **a straw man of your own construction.** As well knows Lance unless he too is blind.

It is a foolish thing to charge God with being the author of sin, or of our sinful actions. Only you and Lance have done so by saying that the Christian view of predestination makes God the author of sin, and makes man a robot having no free will, doing only what God has determined he will do.

God is well able to defend his own righteousness and leave man to think what he pleases. God does not, nor need any one to explain His actions. Romans 9:14. A Christian knows that the God of the whole earth will do right and cannot be unjust or be charged with injustice. Rather we should keep quiet when such a suggestion should come into our minds to think any other. Eccl. 8:4. If we think that way then be ware Satan is a crafty Devil to set you against the almighty. If that happens we should flee to the almighty. Psalm 91

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.
3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

In the same way when men try to justify God by saying and teaches that all children, and dying infants, got to heaven when the die. The scripture is very quiet about that but very clear and has taught us that. "As in Adam All die". and So in Christ shall all be made alive. 1 Corinthians 15:22-33, which means even those infants in the womb that die before birth, yes and all children they die but only those chosen in Christ will be made alive, be saved and live. We must remain silence and not charge God foolishly and

seek to speak on Gods behalf or go beyond what God as spoken about. That is our wisdom. 1 Corinthians 1:24. Let God be true and every man be a liar. Romans 3:4.

I have sent you and Lance recommended readings, video's and discussed with you all about this. Writings from mature Christian teachers of the Gospel, men taught of God, not infallible, but sent by God to help. We should not be like children who are spoon fed. Teachers in the church are sent for our edification some are gifted to teach whilst others are not. All of which I provide free of charge as PDF's for free have I received so freely I give. If you want paperback copies I have also made them available to purchase on Amazon or Kindle as the worlds lowers price as seen at the ant of this video. And I am sure if it is required William and I along with others could provide tutorials via the internet were ever you are in the world, all for free.

And so I say to you and Lance Let Christian Men Be Men or as the scripture say Quit ye like Men and not be tossed to and fro by every wind of false doctrine. Ephesian 4: 14.

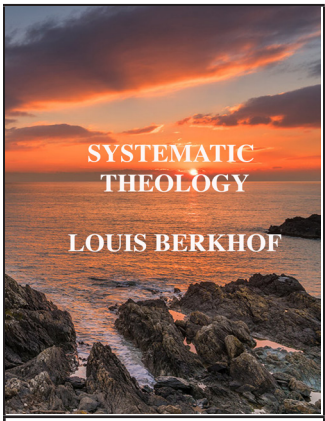
It is arrogant and ignorance to reject the helps that God has sent us. 1 Corinthians 12:28. When you refer to theologians (a person who studies the ways of God) chewing the word of God and spitting it out for you to eat, this sounds very ungracious of you and with such an attitude you may end up like the prodigal son eating the husks or swine food if you reject the means that God has graciously given you to learn. Arrogance is not a virtue. 2 Peter 1: 5-9. I pray you do not end up like Lance who argues *ad nauseam* (ask Lance what that means) just like you are beginning to do and think. You both come over as, your are wrong and, 'We know best'. You don't.

So I say learn humility wait until you are taught by the Lord. I am not saying I know it all and I am still learning but can tell when others are wrong, and have learned from whom I can learn. Lance comes over, to both William and I, as a Mr. Know it all, and I pray you will live to see this and learn from his mistakes.

David Clarke, 30 Decemebr 2020

The following reading materials, and videos, are as follows are given free of charge all for the asking, all of which are listed in out further publication list at the end of this book. Click the link shown at the bottom of each book cover, to view any of these books and down load the PDF's for your use and study.

BOOKS RECOMMENDED



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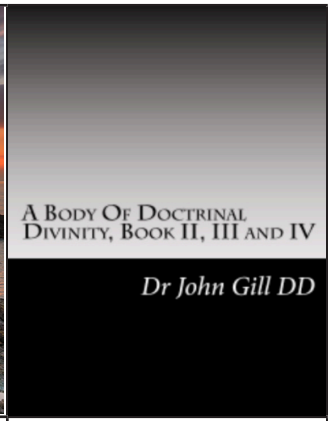

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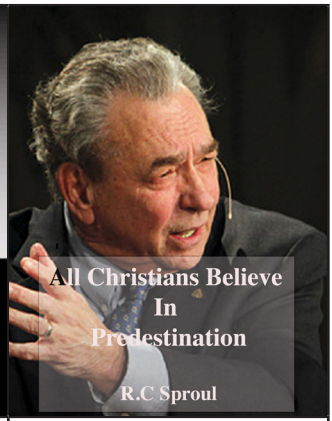

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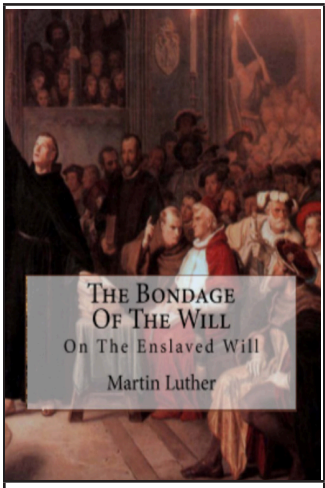
FURTHER BOOKS



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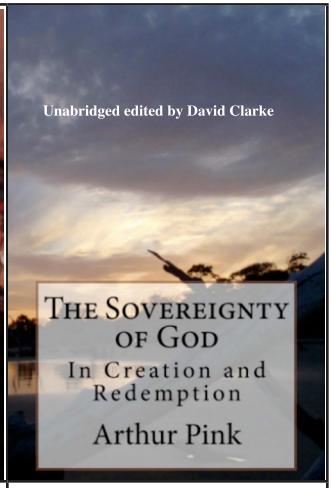

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Books Recommended

Systematic Theology, Louis Berkhof
A Body Of Doctrinal and Practical Divinity, by Dr John Gill
Predestination, by R.C. Sproul
The Bondage of The Will, by Martin Luther
The Sovereignty of God, by A.W. Pink
And for Eschatology I recommend The Parousia, by James Stuart Russell as a starting point.

On Line Tutorials

Also we can provide online tutorials for your help in your study of soteriology and eschatology, all for your asking.

I have also provided a link to our hymns that sing the praises of God's attribute relating to these things

A HYMN ISAAC WATTS (1706)

Keep silence, all created things,
And wait your Maker's nod!
My soul stands trembling while she sings
The honours of her God.

Life, death, and hell, and worlds unknown
Hang on His firm decree;
He sits on no precarious throne,
No borrows leave to be.

Chained to His throne, a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by th'eternal pen.

His providence unfolds the book,
And makes His counsels shine;
Each opening leaf, and every stroke
Fulfils some deep design.

My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise.

In Thy fair book of life and grace,
O may I find my name
Recorded in some humble place,
Beneath my Lord the Lamb!

2 MY SECOND RESPONSE ADDENDUM PREDESTINATION

My Second Response an Addendum to Isaac Clarke End Of Year Address December 2020.
You may view this response as a Youtube presentation. Just click the link

provied.

My Second Response Addendum Isaac Clarke End
http://www.BiertonParticularBaptists.co.uk

My Second Response **CLICK TO VIEW**

Oh that the would listen to my testimony told in my story called Converted on LSD Trip

My response to Lance Conely. and Isaac.

The doctrine of predestination, when rightly understood, brings great comfort and confidence to men who believe in God the Father and in the Lord Jesus Christ, His only begotten Son. This is because without such a belief in God we cannot take comfort from the scriptures that teach all things work together for good, to them that love God, and are the called according to his Purposes. Romans 8:29. When in times of trouble and distress and our world appears to be collapsing and we are in great hardship. Romans 8:28. We also learn it is a fearful thing to fall into the hands of the living God. Hebrews 10:28.

Take this resent Covid virus. What answer can the ungodly tell you about that. It has been predestined and is ordered by God.

Take the case of Noah and the flood. Genesis 6:9, Joseph and him going down into Egyptian bondage. Genesis 37:12-32, his deliverance. I prepared a video for you on that subject have you still got it

Did Moses Pen The Book Of Genesis
http://www.BiertonParticularBaptists.co.uk

Did Moses Pen The Book Of Genesis **CLICK TO VIEW**

The case of Esther and Mordecai and what happened to Hyman who plotted against the Just. Esther 7. I think I should write an account of that to showing the predestinating purpose of God there. The case of David and his son Absalom, look what happened to Absalom who plotted against his father. 2 Samuel 18.

The truth is these scripture are written for our learning that we (believers)) should take comfort from them because they teach God is on the side of those just Romans 15:4, those in Christ, who the called and are walking according to the ways of Christ and obey the gospel Romans 10:16. . We learn that we should not speak evil about others and let God deal with their actions that my be against us or the good that will come to us as the result of evil plotted against us. Titus 3:2-4.

We can only conclude that the destruction of the whole world, by a world wide flood, Genesis 6:17, was a good thing for through this disaster for the human race God destroyed a world of evil men save Noah and his family who fond grace in the eyes of the Lord. Some thing we should take note of. The destruction of Sodom and Gomorrah for their sinful practices. Genesis 19: 1-29., All of which were acts of God bringing about the eternal purpose, determined by God, and taught us in the revelation of Jesus Christ. Revelation 1:1.

The destruction of the world of Apostate Jewish Israel in 70 AD , not recorded in the scripture but prophesied by Moses, Jesus and the apostles and recorded in history by Josephus and others. All of which was according to the predestined purpose of God and in fulfilment of the prophecy of Moses. Deuteronomy 31:29, and the Lord Jesus Christ and of Apostolic teaching. Luke 23:28.

It is not gospel truth to say God loves every body and they should all be happy, he loves the elect, all those chosen in Christ. Ephesians 1: 4-6, who takes vengeance upon all his enemies. 2 Thessalonians 1: 8-9. For it is written Jacob have I love Esau have I hated. Romans 9:13-18. When the scripture says God so loved the world why do men take it that means every individual that were and will be born and bread into the world. John 3:16. Most men end up in hell, of what benefit was it telling them God loved them and of what use was it to them thinking that God loved them. God so loved yes and that to every one who believes in the lord Jesus Christ will discover that love to them personally for they are given the spirit of adoption. Romans 8: 15. Not so to all men. All men are not the sons of the living God , though all believers were once His enemies, some men are enemies and will be destroyed by everlasting destruction from the presence of the Lord by Jesus Christ. Psalm 68.

Rejection of Predestination Is Rebellion Against God

Those people who reject the bible as the word of God, the book of Genesis as it accurately records of the creation of the world in 6 days, and fall of Adam and Eve, the destruction of the world by the flood of Noah, reject the Word of God and they will be led to the dark mountains of unbelief. 13:16 which is a just recommence to those who fight against the Lord. You cannot over throw the gospel and its teaching concerning predestination without being an enemy of God, for it is of God, and when you do, you fight against the Lord. Acts 5:39.

To teach any other is to deny the children of God of a staple diet of truth, Gospel truth provided by the Lord for the nourishment and encouragement for their never dying eternal soul.

I am thankful and privileged to respond to you in this way because I have so learned Christ that enables me to testify from the house tops those things that glorify God.
Peace be with you and may the grace of the Lord Jesus Christ keep you and lead you into all truth..

David Clarke to his other argumentative son.
December 31st, 2020.

3 FURTHER RESPONSE TO MY ADDENDUM

Written Resonse from Lance Conely

To Isaac On The Subject Of Predestination.

My Third Response To Isaac on Predestination CLICK TO VIEW

I have received a written response from Lance Conely to my first video but not so for the second one.

Read the Text that follows this video

So I am enclosing his response for you to read. I am not going to respond to all that he writes but leave it for you to read. I think you will find he is

far better at writing than speaking , or using Facebook text etc.. He uses less vulgar abusive or ungracious language, and sticks to the point, until he goes on to rant about others. I am sure he does so to make a good impression to show that he is a learned man. His written reply makes it far easier to respond to him in a way that I don't need to rebuke him or scold him for his bad and wretched way of speaking, or refer to him as ignorant or arrogant. I am sure belonging to an Eastern Orthodox church he has a priest and so would value the oppertunity to make a confession of sin to him. His writing is much better.

Arrogant is an adjective that describes a person who appears to have an exaggerated sense of their own importance.
Vulgar is another adjective and means some one who lacks sophistication in their speech or good taste.
Abusive is an adjective meaning extremely offensive and insulting.
Rude is an adjective refering to being offensively, impolite or bad-Mannered.
Filthy an adjective referring to obscene and offensive language.
Lewd is an adjective meaning crude and offensive in a sexual way.
Ungracious an adjective meaning not polite or friendly.

All of these words I have used to describe his language and ways of speaking to me, and others, when responding via text messages. I am not name calling when I tell him his is vulgar when speaking to me, about me and others. These words are not nouns so are not names of people, places or things. I do not name call but use these words correctly when to refer to his use of language and behaviour.

For this reason I posted to you the video response about Lance Conley's interacion with Don Preston who was giving a review of Lances book It confirms my point of view that Lance is arragant and abusive.

Lance Conley Hope Resurrected
http://www.BiertonParticularBaptists.co.uk

Don Preston's Review Of Lances book **CLICK TO VIEW**

Here is the transcript of Don Prestons interation with Mr. Lance Conely whish serves to show my assesmet of Lance Conely is not my own view.

Transcript of Don Preston's Video Response to Lance Conely

My name is Don k Preston, we are looking and I'm continuing my review and refutation of the book by Mr. lance Conley entitled Hope Resurrected. Mr Conley says he was once a full preterist but he rejected it and he now claims that the doctrine of the election, now he is a an eastern orthodox believer and they have a very distinctive view of election, which is different from the reformed view and it's often amusing to watch his interactions with and against the reformed view you know it's it it's like okay I'm lance Conley I've got the truth everyone else is a heretic uh reform folks uh consider Mr Conley's view of election to be false doctrine and heresy we're right you're wrong. So it's rather interesting to follow those developments nonetheless Mr. Conley says that his view of election is just the fatal blow to the full preterist view here's what you need to know about Mr. Conley's view of election he says election ends at the day of the lord. After the day of the lord there is no more sin there is no more evangelism Since there is no more evangelism or sin there is no more election and thus he says, and by the way in some of his quote responses unquote which are really horrible but nonetheless in some of his responses he said why is Preston simply dealing with my introductory chapter on the election and not my chapter in which I refute Max king well the bottom line is if he lays down the foundation for his doctrine of election that he will develop in his discussion of Max king if I if I refute and falsify the foundation upon which his refutation of king is built, guess what I don't have to go verse by verse word by word through his doctrine or through his discussion of Max king or his discussion of me all I have to do is to show that his basic assumptions his foundation concerning his doctrine of election is false. It's so good to be able to come and be with you every week and to share with you my understanding of god's word and by the way thank you so very very much for the growing viewer ship thank you so very much for your kind remarks uh I want to even thank those of you who disagree with some of the things that I'm saying here and yet in spite of that disagreement you're cordial you're respectful you're courteous you see that that's what makes it fantastic when, when people with differing views can with mutual respect express their views compare their notes offer their evidence and move on from there uh it's so upsetting and it's disturbing when for instance just this morning uh on my youtube channel I had to go in and delete some comments from an individual who popped up on my uh in my comment section a couple of weeks ago and I had warned him them I said don't come onto my youtube channel using your caustic hateful you know vitriolic language if you want to disagree with some of the things that are said if you want to engage in proper Christian dialogue then feel free present your evidence present your arguments and I'll be more than happy to respond but I will not tolerate for you to come onto my youtube channel and call

me and those who agree with me every kind of ungodly name and question our motives question our integrity question our standing before the lord I will not tolerate that well he disappeared for about a week or so and then like I said this morning he pops up again using the exact same kind of hate-filled vitriolic unchristian language and so guess what I deleted it and I'll probably have to block him from posting so I say all of that to say once again thank you so very much even to those who disagree but who can be kind gracious courteous and respectful in your comments of disagreement like I said lay out your arguments as Isaiah said as I as the lord said through Isaiah in Isaiah chapter 1 come let us reason together says the lord

Use Of Latin

As for his use of Latin phrases relating to his arguments, in order to oppose my reasoning, he yet again attacks a straw men and not me. This is another practice by which he appears to show how important he is. Why introduce Greek. Latin, Hebrew or Greek words with us, who know neither Greek or Latin. It would seem to me he uses them in such a way to impress, as he appears to have done you. He is ignorant of many things, as I am too of the Eastern Orthdox Church. He is not the first to seek and convert men to their way of thinking Matthew 23: 15 Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Ad Hominem

An ad hominem argument (or argumentum ad hominem in Latin) is used to counter another argument. However, it's based on feelings of prejudice (often irrelevant to the argument), rather than facts, reason, and logic. An ad hominem argument is often a personal attack on someone's character or motive rather than an attempt to address the actual issue at hand.

He takes offence at me informing him that his views are heretical, that he comes over as a Mr. Know it all. That is not an *Ad hominem* response but the result of me coming to the conclusion that he likes to argue and has a need to prove his point.

Heresy

The modern word heretic, or heresy, is used to describe a person believing in or practising religious heresy.

Heresy is any belief or theory that is strongly at variance with established beliefs or customs, in particular the accepted beliefs of a church or religious organization.

The Catholic church charges the Church of England, as being heretical. Lance charges anyone who does not go along with the Eastern Orthodox Church as heretics, including, Augustine, Calvin, Luther, those who follow a Reformed view of salvation, including myself and both Partial and Full Preterists.

When I use the word heretic I refer to those who do not teach what the apostles of the Lord Jesus taught. This is not me name calling.

Lance Conley's First Straw Man Argument

His Straw man states that I claim to believe in nothing but scripture alone, and complains that I then refer to Dr. John Gill , Lois Berkhof etc.. As you know it was you who wanted me to proved my arguments by scripture texts etc.. to support what I say from the bible alone with chapter and verse. **I have never said we should only read scripture. So that is another straw man argument put aside.**

I have said all along that God has raised up teachers in the past, men taught of God. 1 Corinthians 12:28, like Augustine, Calvin, Bunyan and many others etc.. who have been able to encapsulate the various points that they have had to deal with. I have said it is arrogance to say I will not read or listen to others because I only want God to teach me. To which I say, God uses means to teach us and has given us a native tongue in order to convey our thoughts, all of which require us to learn the language we use, that does not come from us reading the bible alone. I am a great advocate and encourage Christians to read not only the bible. 2. Timothy 2:15, but history and other literature. We have been given a translation of the original scriptures in our mother tongue in the Authorised version of the bible. **This is his first Straw Man argument put aside**. I have not said we should use only scripture. I have argued that all theological teaching must be based on the bible alone, not church Fathers , groups of men or anything else. Not so Lance he depends of the Church Fathers (whoever they are) and wants to convert you to his opinion. Matthew 23:15. Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Subject Of Discussion Is Predestination.

The subject in discussion is Predestination, I did not raise this matter with you as I had suggested we discuss the subject of regeneration, the new birth, being born again. John 3:3, but it was you that raised this matter as you

asked about my opinion on the subject.

I was surprised at the opposition you took to reject the Christian teaching on predestination and my responses to Lance, where I say his views were heretical. My reason being that he maintains that God has chosen all men in Christ to salvation, that there is universal salvation and denies limited atonement. He then goes on, and on, repeating himself in what he has said and exchanged on Facebook, in a sickening way. There is no need for him or you to keep going on about things we have discussed and have disagreed about. Make the point and go on from there. There are many things you say that I do not agree with you and have said so.

Divine Determinism

He then introduces words, without defining what they mean or explaining them, I am sure this is a tactic of his to over throw an argument. There is no need to do this. The word divine determinism is not a scripture word or view and I believe in the predestination of God Ephesians 1:11, whereby all things that come to pass are the unfolding of His eternal decree of which providence is the outworking of His planned purposes, so we cannot say that the things that come to pass are not the outworking of Gods eternal plan or will. Lamentations 3:37.

Pretty Simple

He uses terms like pretty simple, when speaking about solemn subjects. It is not pretty simple- if it is, then why does he spend 3 sheets of A4 seeking to oppose the truths of the gospel.

Free Will

The whole discussion on the subject of Free Will and the bondage of the will has divided Christians and divides Christians still.

I believe until we are regenerated we have no free will[1], And until the spirit of God works in us both to will and do of His good pleasure, Philippines 2:23, we remain in bondage to a sinful nature and are unable to choose the good in preference to the alternative.

I believe God the Father has chosen men to salvation, in Christ and that before the world was. Ephesians 1:4, That when Jesus died he actually paid the debt to the justice of God for all he died for. That debt was paid with out

1 Free will being an historic theological term pointed our by Martin Luther and expressed in the 39 Articles of Religion of the Church of England.

reference to our believing, for many for whom he died were as yet not even born, and men were already in hell Luke 16:23. The debts of those in Hell were not paid for when Jesus died.

The righteousness of Christ avails for all who are in Christ, in that sent the elect were justified when Christ was raised from the dead. Romans 4:25. Believers are justified by faith and receive knowledge of that when they believe.

This is typical Reformed teaching expressed by John Calvin to some degree. Here take a look at Calvinism and The Synod of Dort.

	Calvinism
Wikipedia Article	**CLICK TO VIEW**

And confirmed at the Synod of Dort in the 16 century

	The Synod Of Dort
Synod Of Dort	**CLICK TO VIEW**

Reformation teaching was later concluded by the 5 points of Calvinism at the Synod of Dort, in the 16 Century.

This was the essence of gospel truth that Michael, your uncle and I, and now William Poloc taught to the prison inmates in New Bilibid prison when we went on our missions to the Philippines, between 2001 and 2003 . Now continued by William Poloc being taught in Christ Centred Churches in Baguio City and throughout the Philippines.

Please see our 3 Videos which your Uncle Michael and I made , from within New Bilibid Prison, in December 2002.

YOUTUBE VIDEO'S

Trojan Warriors Part 1 The Beginnings

David Clarke

Part 1 The Beginnings CLICK TO VIEW

Trojan Warrior Part 2 The Vision

David Clarke

Part 2 The Vision CLICK TO VIEW

Trojan Warriors Part 3 Our Doctrinal Foundation

David Clarke

Part 3 Our Doctrinal Basis CLICK TO VIEW

Calvin A Heretic

Lance Conely calls John Calvin a heretic (what kind of argument is that? I think according to him *ad hominem*) why say that to support his point of view and why not just say why John Calvin is wrong, in his opinion. That kind of response is unhelpful in discussion.

Anyway I am not prepared to argue with him any more on Facebook or on text message as I find his methods objectionable and abusive. And besides not all objections to the contrary need to be debated.

His reference to James Stuart Russell displays his ignorance as if he had read it would realise James Stuart Russell is not a Full preterist and now claims him to be 95 % Full Preterist. This is just not true and betrays his ignorance.

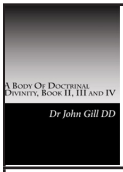
I will use all of what Lance has written to continue this discussion as it brings out the many issues needed in our day to defend and preach the gospel.

David Clarke
1st January 2021

Direction of Study

At this point in the discussion I would like to direct you to this subject

treated by Dr. John Gill in his Body of Doctrinal Divinity.

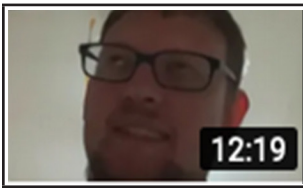


Chapter 1 Of The Internal Acts And Works Of God; And Of His Decrees In General, And
Chapter 2 Of The Special Decrees Of God, Relating To Rational Creatures, Angels, And Men; And Particularly Of Election.

The Decrees Of God **CLICK TO VIEW**

Having taken a look you will find that Lance Conely has no understanding and is truly ignorant of the subject we are speaking about. He is not a teacher of the Christian religion.

Lance Conley's Response to David Clarke on Predestination, Providence, Covid, End Of Year Report.



Lance Conley's Response to David Clarke on Predestination Providence, Covid, End Of Year Report.

Lance's Response **CLICK TO VIEW**

First off, constantly in Mr. Clarke's videos, he uses *ad hominem* arguments, says I am ignorant, arrogant and a Mr. Know-It-All. These do nothing to help him in his poor argumentations.

He claims to believe in nothing but the Scripture but then strangely decides that he should keep sharing "bible teachers" like Berkhof, John Gill, R.C. Sproul Sr, and A.W. Pink. I'm not sure he realizes he is completely contradictory here when he does this. God bless all these men for trying to be bible teachers I suppose but they were all sadly mistaken and wrong on a lot and at least in R.C. Sproul's case, because he was a Calvinist, was largely guilty of Nestorianism. As far as the eschatology goes, James Stuart Russell is trash. Full preterism is heretical and cannot stand up to the scrutiny of the Nicene Creed, which all Christians should be able to adhere to.

Most of Mr. Clarke's discourse with me has been him trying to lecture his son Isaac and I about predestination when it isn't just him spitting out *ad hominems* about how much of an ignorant, arrogant know-it-all he believes I am for disagreeing with him.

He claims all men are not chosen in Christ to salvation. This is biblically and absolutely false. God died for ALL people and became man in order to die for ALL people. Salvation is for ALL people. He claims falsely that God does not desire universal salvation for all and claims that God died for only select amount of people instead of all people. He clearly seems to believe in the vile putrid heresy of limited atonement.
God wills ALL men to be saved (1 Tim 2:4).

John 3:16 destroys limited atonement by saying WHOSOEVER believes in Him shall not perish" and that Christ loves "the world", which means ALL, not just a select few. The Divine Gift of Salvation is for ALL people (1 Tim 2:5). Christ died "one for ALL" people being a "ransom for all" (2 Cor 5:14). Matthew 18:4 says "it is not the will of the Father than any of the little ones should perish".

His whole doctrine revolves around human beings having no free will to do any good whatsoever and God decreeing all their actions. This is heresy and against Scripture entirely.

He claims sometimes that God didn't make Adam sin but then also sometimes says God decreed everything… so which is it? Did God decree Adam to sin or did Adam sin on his own free will choice? Adam chose to sin at the end of the day. Mr. Clarke's divine determinism is heresy and should be rejected by all.

If God by Clarke's own paradigm and definition of sovereignty is that God is in absolute and complete control of everything and decreeing every single thing minute and large that happened, is happening, and will happen, then he also has to decree every action that mankind will do or not do. This means they have no free will. This is divine determinism and again, I must say, it is a heresy that is not taught in scripture but is taught by many in the Reformed circles.
The proper view of predestination is pretty simple. We have free will to do good or evil. God's predestination is this: God made a plan from the beginning of creation. Man can either get with this plan or not. God knows their decisions but does not violate our libertarian free will in the process because Love does not violate free will as that would rape the will of humanity. Any scholar of history and anyone who has studied the history of philosophical ideologies will be able to tell you that Judaism and Christianity at no time have accepted divine determinism in their histories. Until the 1400s as a

matter of fact, both held to a libertarian concept of free will. Clarke can deny this all he wants but it will not matter. Facts do not care about your feelings. The Scripture also does not care. It clearly teaches synergia and free will is a part of this.

Determinism Cannot Allow Free Wil

He makes a foolish claim that Isaac and I cannot argue back against him that his paradigm makes God in fact the author of sin but fact is, I can and I will because what he teaches is heresy and one who follows God HAS to stand for the TRUTH and not falsities like Clarke teaches. Determinism will not and cannot allow for someone to have free will. So if there is no free will that means that if sin exists, then God is the one determining what that evil does or does not do, which makes him the author of sin and the one decreeing what sins someone will or will not commit.

John Calvin A Heretic

Heretic John Calvin in his commentary to Romans claims: "The reason why God elects some and rejects others is to be found in His purpose alone. Before men are born their lot is assigned to each of them by the secret will of God. The salvation or the destruction of men depends on His free election." Basically according to Calvin's heretical logic, this would be the equivalent of me telling my future wife that we will have 4 children & abort all but the 2nd child because I chose life for it. This is heresy and evil. If we apply this to God, Clarke may claim we cannot judge but I disagree completely with this assessment.

Calvin Make God A Disgusing Monster

This garbage take of Calvin's makes God a disgusting monster and this false god has more in common with the Greek fates than it does Judaism or Christianity and should be rejected just as much as full preterism.

At this stage I wish to sight Steve Fry who in his famous interview express his view of God in muh the same terms as Lance has just done. Steven Fry is an asthiest.

How Dare You Steven Fry

It Is A Fearful Thing To Fall Into The Hand Of The Living God

Steven Fry CLICK TO VIEW

The Is A Transcript Of His Reply To The Interviewer

Suppose what Oscar believed in as he did in spite of your protestations suppose it's all true and you walk up to the pearly gates and you are confronted

by God. What will Stephen Fry say to him/her or it.
"I will basically notice the Odyssey, I think I say bone cancer and children what's that about how dare you **how dare you create a world** in which there is such misery that is not our fault it's not right it's utterly utterly evil. Why should I respect a capricious mean minded stupid God who creates a world which is so full of injustice and pain. That's what I would say. "And you think you're going to get in know that" said the interviewer. But I wouldn't want to, I wouldn't want to get in on his terms. They're wrong. Now if I died and it was Pluto Hades and if it was the twelve Greek gods then I would have more truck with it because the Greeks were they didn't pretend not to be human in their appetites and in their capriciousness and in their unreasonableness They didn't present themselves as being all seeing, all wise all kind, or beneficent because the God who created this universe, if it was created by God, is quite clearly a maniac, utter maniac, totally selfish totally, we have to spend our life on our livest thanking you. What kind of God would do that. Yes the world is very splendid but it also has in it insects whose whole life cycle is to burrow into the eyes of children and make them blind they eat outwards from the eyes. Why, why did you do that to us. You could easily have made a creation in which that didn't exist. It is simply not acceptable so you know atheism isn't not just about not believing there is, it is not believing there's a God but on the assumption there is one what kind of God is it it's perfectly apparent these monstrous, utterly monstrous, and deserves no respect whatsoever. The moment you banished him then life becomes simpler, pure cleane more living. I am sure is the longest answer to that question I ever got in this entire series.

I shudder to hear the reponse Steven Fry make and would not like to fall into the hand of the living God with taht attitude.

Determinism Herecy

Lance goes on, double predestination and determinism have been determined for centuries to be heresies. Predestination is a singular plan and is more about the plan and not the man. The man can get on the plan or not. It is their choice to choose God or not. The purpose of the Incarnation of God the Son, when the divine plan reached its culmination, was to make God known to man (John 1:18), so that man might attain the stature of Christ, the likeness of God (Eph 4:13) and transform his body, "that it may be fashioned like unto the glorious body of Christ", the God-Man (Phil 3:21 – symmorphon – may be fashioned into).
It's not hard to go read St. Justin Martyr on Free Will which can be found in

his Dialogues With Trypho. One simply need read the Church Fathers and they will find that the Scriptures complement the Patristics with this fact that free will is taught in the bible.

Others you can read are St. Jerome, Basil, Chrysostom's commentary on Romans, Gregory of Nyssa's Against Eunomius (Book 2), or St. Gregory of Nazianzus' 40th Oration of Holy Baptism, II).

In the beginning, God made man totally free and God does not make people do evil deeds. One need only look at the Scripture in Sirach 15:9-20 to know this.

David Clarke's Response So Far.

I am not going to respond to all that is said in this article of Lance Conely, as it takes us away from the point I am making. His article goes on, and on, and I am sure he is seeking to show that he is a learned man. So I will go to my summery leaving the rest of his response for you to read at will and Consign the rest of his article to Appendix 2.

Lance Conely Summery

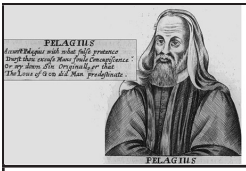
God wills all men to be saved, but many reject Him. We reject determinism. There is a mystery with human freedom and Divine Providence. Our actions impact our destination. Biblical predestination does not involve God working behind the cosmic scenes, like a puppeteer pulling the strings. It involves His decisions to use the ministry of Christ so that "the thoughts of many hearts are revealed" (Luke 2:35) and to bestow sonship and the glory of Christ upon those whose hearts are ready to receive Him. Should we believe in predestination? Yes. It is in the bible. We must take very careful though to define what we mean by this word. It is because God is good that He respects our freedom while cooperating with our good intent, working in every way possible to bring us to salvation. Likewise, because God is good He has foreordained from the beginning of time to extend salvation to both Jews and Gentiles. This is not an abstract proposition, but a matter of lived experience.

So there we have it, that his view.

Submitted for your study and education

Summery

In short this view of Lance Conely is Pelagianism



British monk and theologian Pelagius (c.360 - c.420)
Was an opponent of the teachings of St Augustine of Hippo, circa 410 CE.

Pelagian Heresy **CLICK TO VIEW**

Pelagianism is a set of beliefs associated with the British monk Pelagius (circa AD 354–420), who taught in Rome in the late fourth and early fifth centuries. Pelagius denied the doctrines of original sin, total depravity, and predestination, believing that the human tendency to sin is a free choice. Following this line of reasoning, there is no need for God's intervening grace because people only need to make up their minds to do God's will. Pelagius' views were fervently opposed by St. Augustine of Hippo and regarded as heresy by the Christian church.

David Clarke

4 A STRAW MAN ARGUMENT CONTINUED

What Is A Straw Man Argument

A Straw Man argument is where one person seeks to prove his point of view by attacking some thing the other person has not said but in fact all his arguments are against something the other person has not said, and so when finished they think they have made their point and established their point of view. In this Straw Man argument against the Christian teaching on predestination my son Isaac and Lance Conley are attacking a Straw Man of their own construction.

Isaac's Says God Does Not Force Anyone

And I don't argue against the idea God predestined people to be saved or certain actions; however it's clear he gives men time and does not force them.

My Response To God Does Not Force

Here is his straw man. I have never said God forces man do anything but uses intervention to prevent some sin lest they die. Genesis 20:6, But I do say he makes them (the elect) willing in the day of His power. Here you are arguing against some thing I do not teach. A Straw Man.

Isaac's Response Take The Apostle Paul

Even if you take Paul, who for a while was so opposed to God he killed Christians and God stept in to change his ways.

My Answer Take The Apostle Paul

Paul was a chosen vessel for salvation, elect chosen in Christ, before the world was according to the election of grace. Was a Pharisee, of Pharisee as touching the Law Blameless a persecutor of Christ and his people, as an example to all who should now wish to live ungodly and to other religious people who have never been called by the lord effectually, so that no man however religious or sinner of the deepest dye or condition is not too estranged from God, for God to deliver man from his lost condition. There is no excuse for an man to remain a sinner opposed to God. Repentance is obligatory and is a requirement but granted to the elect to believe and partake of this great salvation.

Repentance is a grace gift of God. 2 Timothy 2:25, and given to the whole Israel of God. Galatians 6:16.

Paul's redemption came through the predestined work of Jesus Christ coming into the world whilst he was yet in his sins. Roman 5:8. Jesus died for his sins, worked out a righteousness, in order to make him just before God and so purchasing all the blessings of grace spoken of in Ephesians 1:4-6, and published in the gospel of Christ. That includes all those spiritual blessings believers receive on believing such as adoption, justification, regeneration, sanctification glorification. Romans 8:30, all blessings bought for the elect by the righteous life death, resurrection, glorification and parousia of the lord Jesus Christ. The eternal purpose of God being to bringing all things under his feet that God might be all in all, Glory be to God the Father, Son and Holy Ghost. Ephesians 1:6.

Isaac People Predestined to Salvation not every action

I've no argument against the idea that people are predestined for salvation; however as stated in my response I've clearly used scripture to prove your translation that predestination carries over to all actions is in error.

My answer Predestined Purpose Of God Fulfilled

You have shown nothing to me, or any one, that denies the Predestination of God is over all things, including your answer to me this day. The reason why Mordecai knew salvation would come from elsewhere if Esther never went before the King to plead their case was because he believed God, according to the revealed will of God that he would save them, as the scripture had informed them. Yes they might die but the predestined purpose of God

would be fulfilled. Esther 4:16.
God works his sovereign will using means and methods at all times holding man responsible for his decisions. Sinful or otherwise.

Isaac No Solid Counter Argument
This text or booklet does not offer a solid counter argument.

My Answer I Don't Need to Argue Against all Straw Men
I am not sure which part of the booklet you are talking about as you don't say. Also I do not need to argue against a Straw Man. A person with eyes to see will see clearly that I teach what scripture teaches . Let us ask our Dr. Poloc.

Isaac My Teaching Not My Own
Jesus answered, "My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.

John 7:16-17 NIV

My Answer An Unsound Statement
Your are not making any point here except (and I hope it is not as it appears and to be) and saying that what you are teaching is from the Lord. It is not it is your own teaching not that of the Lord Jesus or the Apostles.

Isaac Response God Does Not Make Man to Sin
Further more scripture states that God does not make a man sin.

My Answer Do not Provoke Your Father To Wrath
This is another Straw Man argument. I have never said God makes man to sin. Stop saying that. I once wrote in my autobiography that I believed in corporeal punishment way back, in 1979 when you were born and felt the need some times to cane you when you were young and did so for being naughty. So stop saying and using Straw man arguments. Stop it now you naughty boy and do not provoking your father to wrath. Proverbs 13:24.

5 THE NEXT STRAW MAN GOD TEMPTS MAN TO SIN

Isaac God Does Not Tempt
When tempted, no one should say, "God is tempting me." For God cannot be

tempted by evil, nor does he tempt anyone; but each person is tempted when they are dragged away by their own evil desires and enticed.
James 1:13-14 NIV

My Response God Does Not Tempt
Again where have I said God temps Man Sin. Stop the Straw Man.

Isaac says, Prove Actions are Predestined
Now I put it to you that you have to provide scripture to state that all man's actions are predestined.

My Answer All Things Work Together For Good
I do not have to do any thing but will say that All things both the good and the bad come to pass and were predestined according to the good will of God and according to his eternal purpose in Christ. Yes the fall was predestined. I am speaking about the God of the bible, The Father, Son and Holy Ghost (Spirit) any other belief about God and His ways robs God of His Glory and declares God is not God . Such a view you hold is a imaginary god of your own devising and such as the fallen world hold. The Devil knows more than you and them. Idolatry is a great sin 1 John 5:21, and for you to hold views of God, that are not scriptural and that the Holy Ghost teaches, is wrong as it robs you of reason to praise God for all things and besides it is idolatry it is your imagination. This is the purpose for which the gospel is sent to open the eyes of the blind and to them that sit in darkness and to pull down such imaginations. 2 Corinthian 10:4, that exalt themselves against the knowledge of God and the Glory of His Power. All of which your views and the teaching of Lance does, it robs God of his glory and power.

Isaac I don't want to read Chewed up Theologians Ideas
I don't want to read the word of God chewed up by theologian.

My Response I Do Not Claim To Be A Theologian
I am not claiming to be a theologian (a fancy word for any one who studies the bible, a word invented by men and a word not in our bible) However I do direct you too all those men I am able to recognise who have great skill and knowledge much greater than me and have gone before me in correctly dividing the word of truth. Not all infallible but capable teachers and some in some points wrong. Just like the skilled Priest (not an Eastern Orthodox Priest) who correctly cuts the animal pieces rightly cutting the animal parts preparing them for sacrifice to God. It had to be done right.

2 Timothy 2:15. Also many I quote and advise you to read knowing they are not necessarily perfect theologians and often wrong when it comes to the second coming of Christ and His Parousia. Just as Lance Conley does who ridicules and rubbishes on the subject of the second coming, calling me and others heretics. That is why I now refuse to engage with him as he is ignorant, arrogant and obnoxious and would not be surprise if others refuse to talk with him. See my recommended reading in my Further Publications listed at the back of this book.

Isaac I Want The Word Of God Used In Context

I Want The Word Of God Used In Context And Motivated By The Holy Spirit.

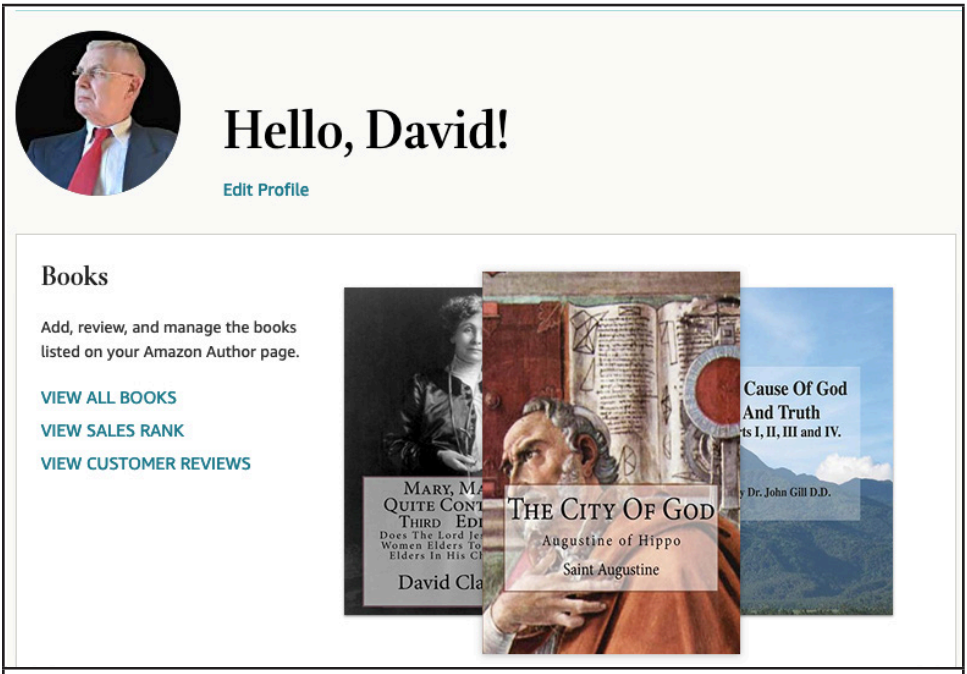
My Answer Let The Word Of Christ Dwell In You Richly

If you want the word of God to be as it were manna from heaven, your daily bread and food. John 6:22-40, in order that you be throughly furnished unto all good works. 2 Timothy 3:15, then let the word of God dwell in you richly, knowing the scriptures are given for that reason for our learning, then will you be able to understand biblical arguments and the terms without having to resort to numbed texts. The Apostles never had a numbered text scripture, or verse to quote, they knew the scripture inside out because the read then, knew them, believed them. The Holy Ghost was their teacher and as we have their doctrines that they had learned from the word in the New Testament scriptures, we can benefit. They understand the scriptures after the Holy Ghost had come upon them 2 Timothy 3:16, Just like Jesus taught them. We have a record of their teaching, as published in the New Testament. All the scripture, all the books published by and sanctioned by Moses, Prophets, Psalms and now in the New Testament. Luke 24:27. If you reject these scriptures and cannot, or worse still **will not** receive them as the word of God, you will never be taught by the Spirit of God. That is to say on your own, or with as many theologians or your father speaking to you.

Why Ask Me If You Want To Be Taught By God Alone

If you want to be taught by God, and by God alone directly, then why ask me your questions. You have the answers in the scriptures. You don't need me. Even though I have written several books about my being called by the Lord Jesus Himself personally, my conflict with the religious, renegade churches, in perils often on mission work in the Philippines. I have recorded all these things in my writings, that you know about and could and learn from them but you have never asked or bothered to read. I have also republished more

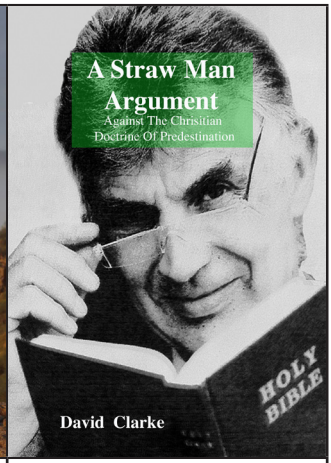
Christian books than I can recall, all relating to the Christian gospel and the teachings of the scriptures - here take a look.
AMAZON AUTHOR PAGE UK View



AMAZON AUTHORS PAGE **CLICK TO VIEW**

All for the benefit of teaching others to enable them to be taught even as I have been taught by the Lord through the means provided in the providence of God.
The following books, if you care to read texts, are for those directed by the Lord and his predestinating purpose to read in due course, if it please God. The first Apostles and the Lord Himself never used text or the written word when preaching the Gospel that is why I prefer to send my voice as audio on Youtube and other means. So here I included along with my recommended readings listed at the end of this book and for any who are interested. They are all available freely upon the asking, free of Charge as PDF's. Paperbacks can be purchased from Amazon or as Kindle. Also Youtube productions in my Youtube channel.

CLICK THE LINK TO ACCESS AND READ



CLICK TO READ	CLICK TO READ	CLICK TO READ

Isaac Cites You May Freely Eat

Genesis 2 vs 16-17

16 And the LORD God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

Galatians 5 vs 13

13 You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh ; rather, serve one another humbly in love.

John 7 vs 17

The above statements Paul is telling Christians that they should not choose to indulge in activities that feed the body only.

17 Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own.

Joshua 24 vs 15

15 But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD."

Mark 8 vs 34

34 Then he called the crowd to him along with his disciples and said:

"Whoever wants to be my disciple must deny themselves and take up their cross and follow me.

My Response to Isaac And Genesis Citations

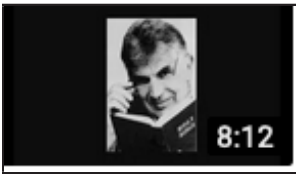
This again is a Straw Man argument as I have never said we do not freely choose or act as we please.

This response to yours Isaac Clarke (and your co partner Lance Conley who I have chosen not to discuss with, or argue with him any more, as it is to no profit, as he is rude, vulgar and arrogant, and he knows it and a Know it all)

Lance Conley Excluded

I sent you a video on the subject of the fruit of the lips based upon Proverbs 13:1-3 , Hebrews 13:15 and Matthew 7:16-20 and included a verbal testimony of Lances interaction with Don Preston on facebook and his book Hope resurrected. In that I show that Lance betrays himself to false prophet and a wolf in sheep clothing but you are of the opinion that because he says he believes that Jesus died for him, he is a brother in Christ, and we should not question him about the things he says. I put it to you the test Jesus gave us concerting the fruit of the lips when speaking to others and his objections to the Christian teaching of predestination he cannot be accepted as a Christian brother but wolf in sheep clothing, of which we should beware.

The Fruit Of The Lips



The Fruit Of The Lips

http://www.BiertonParticularBaptists.co.uk

The Fruit Of The Lips CLICK TO VIEW

You may click to listen to the broadcast made by Don Preston to demonstrate the point I make about Lance Conley's speech and conduct. I am not here endorsing Don Preston of his views as He is a full preterist holding views about the death of Adam and the resulting effects it has upon the human race that oposses the reformed view relating to the things and the fulfil View of

eschatology know and the Individual Body View of the resurrection. Lance Conely attacks , not only Don Preston but those of the reformed faith and IBV Full Preterist he called them heretics liars and many other names. Take a look for your self and judge for yourselves.

Instructions to a Son from a Father

A wise son heareth his father's instruction: but a scorner heareth not rebuke.
A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.
He that kept his mouth keepeth his life: but he that openeth wide his lips shall have destruction. Proverbs 13: 1-3

And Jesus said
Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
Wherefore by their fruits ye shall know them.
Matthew 7: 16-20
We are to look to the fruits that men bare.

The Apostle Paul says, 'By him therefore let us offer the sacrifice of praise to God continually, **that is, the fruit of our lips** giving thanks to his name'. Hebrews 13;15.

Here reference is made to the fruit of our lips, in this case the sacrifice of praise, in other words the words that we say are the fruit of our lips or mouth.

Might I suggest that the fruit of Lance Conley's lips betray him to be a false prophet and a wolf in sheep clothing.
How does your NIV bible read?

His last unexpected response came from him when I asked you if the book called, "And Such Were Some Of You", treating the subject of homosexuality, might be of help dealing with David. I ask you did you think it would be of

any help to him.

Lances response was a double confirmation that he is a false teacher. He said, I've found is that if they're willing to accept Christ then they are called to either get married as homosexuals as in a heterosexual marriage and probably unfortunately it won't work out because they will constantly be at war and denying how they really feel and desire . Or he says live celibate and not engage in homosexuality. The latter is more preferable because you don't have to deny how you feel or desire to be or act, but you can choose to follow God or not as it can work if they are bisexual, but at least when I pastored it wasn't something that always was the best option for people who dealt with this.

This, his answer, betrays him to be no Christian despite his testimony that he believes Jesus died for him.

We are to judge how a man speaks, the fruit of the lips, and their teaching. The Christian teaching on homosexuality is that unless they are converted, and by faith turn from their sin to follow Christ, though repentance, they will prove to be ordained to the condemnation of the Devil along with all others who live ungodly lives. Adulterers, paedophiles etc.. Romans 1: 24, So I will not be discussing more with Him. Homo sexual marriage is no marriage at all but a denial of Christian marriage. His language betrays him and another scripture styles such as a brute beast. Jude 1:20.

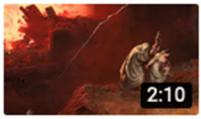
I would like to direct you to some Youtube Video Productions I have made on the subject of Homosexuality and related matters. Here is the Playlist.

HOMO SEXUALITY AND RELATED MATTERS

Homosexuality a New Word
A father's concern
2 Jul 2020
Published

Women Elders, Same Sex Marriage and Homosexuality
http://bit.ly/MaryMaryPlaylist
8 Sept 2015
Published

Christianity Homosexuality and Morality
http://www.BiertonParticularBaptists.co.uk
1 Jul 2015
Published



Homosexuality
https://youtu.be/FjIno3vEix0
28 Jun 2015
Published

Female Elders Homosexuality
Book available from Amazon
https://www.createspace.com/5540458...
24 Jun 2015
Published

1 Homo Sexuality A New Word	CLICK TO VIEW
2 Women Elders, Same Sex Marriage and Homosexuality	CLICK TO VIEW
3 Christianity Homo Sexuality and Morality	CLICK TO VIEW
4 Female Elders and Homo Sexuality	CLICK TO VIEW

Here is the transcribed text from two of the videos.

HOMOSEXUALITY A FATHERS CONCERN

Homosexuality a New Word

David Clarke
2 July 2020

A Father's Concern

I was informed by my son 20 years ago that he was gay. He knew my views about homosexuality and he had waited to tell me because he knew i would be against it.

Homosexuality being rather a modern word used to describe an ancient practice spoken against in the bible. His mother had looked into the various theories about sexual identities and was far more ready to accept and

accommodate David's sexual identity. My reaction was very straightforward i believed homosexuality was wrong and against the natural creational order that God had made, i could not condone or accept it as right, nevertheless he was my son and i loved him. i loved him just the same but could not accept his lifestyle as acceptable and i believed it was against the word of God, he needed to be saved just like any other sinful person. His mother was educated at Portsmouth University studying cultural studies and was far more ready to make allowances for David's deviation but i was not i believe the scripture teaching that homosexuality was wrong and sodom and gomorrah was destroyed for such practices. His deviation had not altered my relationship to him, i cared for him i loved him, but believed him to be wrong and in need of deliverance. He needed to be saved just like any other sinner, such sins as lying, cheating, stealing, backbiting ,fornication, adultery, prostitution and pedophilia are all sins that we need to turn from.

i write about my own conversion and battle against sin in my book Converted On Lsd Trip, third edition and I clearly show that we are all sinners all come short of the standard of God's righteousness. That we are all in need of the salvation that is in Jesus Christ. In this book i share my life story and i tell of my conversion my life of crime and immorality to follow the Lord Jesus Christ and the difficulties and failures that i have faced in my seeking to follow Christ.
Here is the second one.

Christianity Homosexuality and Morality
David Clarke
1 July 2015

When we come to the subject of Christianity and dealing with homosexuality, another deviant behaviour we should remember several things. Those who are Christians don't all work miracles, we don't all have the word of wisdom and not all of us speak in tongue, yet we are all one body of people all of us were once outside of Christ until coming to Christ and some of us were adulterers, thieve, criminals, or homosexuals so we cannot throw stones at any of those still in the world and in their sins. We cannot act as though we're better than they when coming to Christ. We learn that marriage was instituted by God from the beginning to reflect the relationship between Christ and his church. There are those who wish to do away with this concept of marriage. Now to those in the world and outside of Christ we are aware that not all liars, not all our thieves, not all are adulterers, are not all homosexuals and

neither are all homosexuals thieves or robbers. Nevertheless like us all they need to be saved and have their sins forgiven them in order to follow Christ. Coming to Christ is salvation and salvation is from all forms of immorality, including lying, fornication, thieving, adultery, homosexuality , etc. and the gospel of Christ teaches us true morality, and true moral values. A really good book on this subject is C.S... Lewis's book Mere Christianity.

6 THE NEXT STRAW MAN CHOOSING TO DO THE WILL OF GOD

Isaac Citation From Lamentation Proof

Who can speak and have it happen if the Lord has not decreed it? Is it not from the mouth of the Most High that both calamities and good things come? Why should the living complain when punished for their sins?

Lamentations 3:37-39 NIV

My answer Good and Bad Ordered For Good Ends

My immediate answer is the correct quotation of Lamentations 3:37 is who is he that sayeth it cometh to pass when the Lord commandeth it not. They are rhetorical questions that needs no answer as they are self evident. There is no mention of the decree.

See the treatment by Dr John Gill. In A Body of Doctrinal Divinity, Book II, of the Acts and Works of God, and the Internal and imminent Acts of God and His decrees in General.

A Body of Doctrinal Divinity, Book 1 *Dr John Gill DD*	**A Body Of Divinity Book II,II and IV**
Dr. John Gill's Works	**CLICK TO VIEW**

This is a clear scripture that teaches that the Lord commands and it comes to pass according to his will both the good and evil they are ordered by God. In the one decree (made before the world) it was determined to reward the good and condemn the evil. There is but one decree in predestination and the Lord is not continually making new decrees.

Isaac Responds
This scripture is referencing the following... The Lord spoke.....

Deuteronomy 28
However, if you do not obey(A) the Lord your God and do not carefully follow all his commands and decrees I am giving you today,(B) all these curses will come on you and overtake you:(C)

16 You will be cursed in the city and cursed in the country.

This is not a reference to God speaking and all things happening or being predestined.

He is referring to the curse spoken by God in Deuteronomy.

My Answer God Give Commands and Warnings
Of course God is giving the His people instructions and directing them to keep the Law all of which they were bound to according to its terms.
"And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us". Deuteronomy 6:25. If they keep the Law then sickness would not come upon them God would be their keeper and would abound with natural blessings of health, security and safety from their enemies. And according to the terms of the Law and first covenant God would afflict Israel's enemies with the terrible diseases that they had seen come upon the Egyptians. God would be their deliverer and saviour. If they kept not the Law they would be afflicted according to the blessings and curses uttered under the law. Out side that covenant relationship all men were subject to the terrible diseases that the Egyptian were afflicted with. Nothing has change, God hasn't changed. If you are under the Law then that was the state of things then. Moses called heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: Deuteronomy 30:19. None of this shows the natural man has free will but rather they were responsible the keep the terms of the covenant. A failure to do so would result in affliction, punishment , death for murder, adultery and blasphemy.
It was a do this and live situation all of which the elect , believers in Christ are saved from. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. Deuteronomy 7:15.

God being God and them being in a covenant relationship to Him, Blessings and curses were set before them. They were responsible to keep the commands of God but history shows they were incapable of doing so. Under that covenant a new covenant was foretold whereby righteousness would be imputed and imparted, a new heart would be given the people to freely live to God and righteousness given them so that the would not have to earn the blessing of Justification and a new heart capable of freely doing the will of God. Only a regenerate man is free to follow , Christ set them free.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezekiel 36:26-27

There is only one covenant today among men whereby man have peace with God and that is in Christ. Not all men are in Christ and all are subjected to life's hardships, the curses of diseases, natural disasters. Etc.. According to the new covenant all the spiritual blessings of eternal life and freedom from death are based upon the doings of Jesus Christ and freely given to all who believe not what they freely chose to do, Jeremiah 31:31-34; Isaiah 42:6; Isaiah 54:10; Jeremiah 32:40. The New Covent teaches us why and how we come to be able to do the will of God and please him and love our neighbour all ourselves. We are given a new heart a new ability freedom to choose to obey the Lord Jesus out of love to him based upon our love to him. To act by faith being so justified by faith we have peace with God. The natural man out of Christ is not free in this way.
It is by the grace of God working in used both to will and to do His good pleasure. All freely out of love to the Lord and each other. Only in heaven will we be free for the sinful nature that hinders our walk with the Lord whist we are in this body of sin and death. That is why a certain man Augustine prayed which sparked of the Pelagian controversy.
"Grant what thou commandest and then command what thou will."
See the sermon in Part 6 of this book entitled All Christian Believe in Predestination.
All of which Lance ridicules.
And I add this new covenant was ordered in all things sure 2 Samuel 23:5, and was with the three persons father Son and Holy Ghost and that before the word was and predestination is non other than the execution of the one

decree.
We are talking about the doctrines of grace not mans ability to do good to choose between bad and good, to obey or disobey God.

7 THE NEXT STRAW MAN ARGUMENT ADAM CHOOSES

But let's start at Genesis

And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness.

Genesis 1:3-4 NIV

Further on we see God giving Adam choices as to what food to eat.

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

Genesis 2:15-17 NIV

But the nail in the coffin is this dad.

Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found.
Genesis 2:19-20 NIV

My Answer-I Never Said Adam Was Made To Sin

Where as my bible reads And Adam gave names to all the cattle, and to the fowls of the air and every beast of the field, but for Adam there was not found and help meet for him.

I have never said Adam was forced to sin, love his wife he never chose, or named the animals, all of which he did freely before the fall. He did so with the spirit of divine knowledge and the gift of speech and understanding,

after all he was made in the image of God. And from where did wild animals come from before the fall.

But Isaac says

God actually wants to know what Adam would call them!!!!!!!!

My Continued Response and Observation

I am not convinced that you have read my responses to you and Lance in part 1, 2 and 3, because you repeat and repeat things that I have addressed, You do just like Lance does. He thinks by repeating what he believes will make it a fact and that his views correspond with the word of God.

My statement about predestination is that God has predestines all things that come to pass. He created the world and ordered it so that all things work in conjunction to fulfill a His purpose to sustain his creatures, the world as it was, and man with all things need to live in harmony with each other and God. At the beginning all things were very good and blessed by God and there was not reason for man to become discontent because he had his own righteousness and holiness being God's masterpiece in earth made in the image of God (I don't mean literal image). He could freely chose to do as he pleased, he did not have a sinful nature that bound him to act and sin wilfully. In other words his will was not bound but had free will.

Predestination

The point about predestination, which is worth repeating, is that those things that came to pass, namely the creation of the animals before Adam was created are that they came to pass according to the predestined plan of the three divine persons with a view to redemption and a display of all the divine attributes and persons and so the glory of God. The decree to create a world and man in it was to unfold the glorious perfections of God, that is all the attributes of God, to angels and Man as the man was made in the image of God, capable of appreciating the wonderful works of God in both creation and his redemption. Animals were not made in the image of God and so not designed to behold the glory of God in the face of Jesus Christ. Elect Angels were not redeemed as they were not in need of redemption yet they knew they were preserved from the fall and confirmed impeccable after their probation and all that in Christ. The fallen angels Jude 1:6, are to endure the eternal wrath of God against their sin and corruption with no mercy. We should learn from this that it is a fearful thing to fall into the hands of the

living God in whose destiny we all dependant and which is determined and that before the creation of the world and the fall of Adam into sin. There is no such word as theological determinism, if that is the word you used and have adopted, used in the bible, it is a modern word that does not describe or representing the Christian teaching of Predestination, so stop using it.

Fallen Angels

It would seem that the fallen angels had already fallen into sin and Satan was active and the elect angels already fulfilling their designed purpose as when it came to casting Adam and Eve from the garden they were sent to stop his return to the garden Genesis 3:24, and from taking the fruit of the tree of life enabling them to become as Gods and live for ever Genesis 3:22. That is live for ever with a sinful nature, the effects of the curse and the wiles of devils.

This is were I take argument with you as I take the creation of Adam and the world in 6 days to be literally true. He was the first man. The world had been create in 6 days and on the 7th day God rested from all his works. Genesis 2:2. He rested from creating those things that were made but not His work of providence in caring and sustaining the world. It was a rest of contemplation.

That does not mean God went to sleep due to being tired like, man are, because the eternal God neither slumbers nor sleeps. Psalm 121:4, because he continued His over-site, and does all the time (as the Lord Jesus said my Father worketh and so do I) over the whole of his creation, which continues to this day and for ever.

Providence

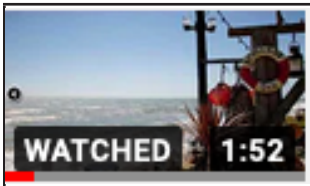
You need to study the providence of God. Providence being the unfolding of his continued care and provision of the world even through the cursed ground which was for mans sake and us having a sinful nature. And I believe such a curse turns out for the elect good as hardship and trials are uses by God like sheep dog to make return to God and seek their all in him. Even tough mans wickedness could grow and get worst like it did as recorded in Genesis until God brought about the destruction and over throw of the whole word, as in Noah's day. Again the scripture teaches it was a world wide flood not local as you believe, for some reason not yet told me. And man can not only grow in grace 2 Peter 3:18, and the knowledge of the lord Jesus Christ but can as experienced, by all, grow in sin and wickedness until arrested by the Lord. The elect grow in grace and persevere to the end

at last, (final perseverance of the saints) and the rest the reprobate grow in sin and are prepared for and fitted for destruction. You aught to be able to answer how come some grow in grace and others go from one degree of sin and of darkness, to another degree and finally be damned for their sins.

Adam was holy, had an upright Ecclesiastes 7:29, stature in terms of he stood up physically not like animals, could life his eyes to the heaven and so glorify God in adoration, look up to God and worship his creator and preserver but not as his redeemer as he was not in need of salvation.

Adam and Ever were designed by marriage to represent the future relationship a mystery hidden in God by predestined to reflect the relationship between Christ and his church even as I tried to say in few words at your wedding that Rebekah says you interrupted along with Jesse's dad so that I was unable to finish as was predestined holding you responsible to not hearing what I had carefully prepared. Rebekah's says you were drunk and it was awful behaviour. Here is the predestined play-list of my wedding speech that was not made at you wedding by preserves as the scripture have been preserves by the providence of God.

Youtube Video Play-list Isaac's Wedding



Jessica and Isaac's Wedding

David Clarke

Isaac Wedding CLICK TO VIEW

The fall that was predestined enabled the door of mercy and grace to be open to Adam. Adam had sinned against light and command and had obey the voice of his fallen wife brought upon himself all hios these calamity and was now in need of redemption. God could have justly destroyed Adam and all the human race in him but through his fall and Satan's devices the door of God's glorious grace was opened and Satan confounded. The cat was let out of the bag and would not be put back in so to speak. The whole plan of redemption was now opened up to be unfolded day by day as God began to teach Adam and us, if we believe the scripture, the way of salvation through blood atonement substitutionary sacrifice and believing the promises of God in order to be justified by faith, without the deeds of the law and the false notion of Free Will even as Abraham was.

Frank Daniels Joins

Frank Daniels has just contributed on Facebook and this is my response to him.

Biblical predestination means simply that when we look BACK on everything that has happened, we say that God knew and expected everything that would happen. Nothing that has happened has subverted God's design.
It's poetic. It's like saying, "I have always loved you."
Looking forward, however, we all have free will and may choose whatever path we wish.

My Response to Frank Daniels Predestination and Free Will

Yes, good answer but the point I am making is that we do not all have free will at our natural birth, we only have freedom when we have been regenerated or born again. That is the whole reason for this discussion (it is Luther, Erasmus, Reformation and the protestant reformation all over again we have language developed during the Reformation to express these things it is confusing to redefine words like Free Will). I say God does not look into the future to see will happen but dictates the future holding man and Angles accountable for all sins and decisions. With a view to glorify the actions and works of Father Son and Holy Ghost (Spirit).
Men freely sin but that is because they have a fallen sinful nature and bound by a sinful nature which dictates the way he thinks and behaves. And Satan has or had power to deceive him unless delivered by the Lord Jesus Christ. The Christian freely believes in Christ and by faith trust him for salvation, this is because of the work of God and the benefits of the redemption that is in Christ, all spiritual blessings purchased for the elect, and all those that are in Him. This has begun in the elect , only because the grace of God had worked in them both to will and of his good pleasure. They do not please God when **they freely act** according to their sinful fallen nature. Our salvation is based upon God who makes to differ. The old man sins the new man does not. Churches go astray when the disobey God like I have shown and demonstrated in my book The Bierton Crisis, Mary, Mary Quite Contrary, Before The Cock Crows, and more recently Such Were Some Of You and Let Christian Men be Men.
And for this reason the Apostles were able to say to those once called who had believed they had been predestined to salvation demonstrated by their repentance and being baptised in water and the Holy Spirit.
And if Isaac knew his bible I would ask him to put textual references to all the scriptures I have spoken from without me giving reference to text

innocence but subject to change able to sin they were free to make moral choices like you say men have today. They could not think to do a sinful action nor harm each other. They were on trial but we are not told what that trial was but it is suggested it was pride for instance when they were informed the Son of God in our nature should be worshipped some rebelled in pride and so were cast out. But not all for the elect angels the elect angels had been preserved by the grace of God and according to his eternal decree and predestination, they were kept from the fall. The fallen angel disobeyed God and brought upon themselves, like Adam and Eve and us the curse , death and a fearful looking forward to judgement.

All Changed

Once they sinned all changed, Satan deceived Eve and disobeyed the command of God and encouraged her husband to disobey God and we all know the result and we live with the consequence today.

Where you and Lance differ from me and other Christians is on the matter of how this effected us, our relationship to God and our moral standing before God and our ability to please and do the will of God.

There would have been no disputes between them base upon sinful motives and wrong desires as those two were both made in the image of God. A moral and upright image, having those communicated attribute given them by God to worship and be thankful to God such as love, kindness, consideration, thankfulness not knowing evil or hardship or inclement weather for as yet sin had not entered or befall them with all its consequences. He was free from sinful inclinations and would not have risen up in anger to hit or harm his wife or the animals that God had given to him to care for. Their love for each other could have grown, their love for God could have grown and they would have lived very happily and in a God blessed world in a garden planted by the lord for them and their children to enjoy, not knowing good or evil for a time until confirmed in their innocence or failing their probation, as they did. It was according to the Decree of God and predestined that way. Predestination has to with destiny.

Fallen Angeles Rebelled

The fallen angels had already rebelled against God and cast out of heaven, they were full of all unrighteousness, no love to God and determined to do evil. All of this before Adam fell into sin full of deceits malignity and hate.

All of this was according to God's eternal purpose to make man and mankind in His own image able to glory God in every thing he does. This was before the fall. Where predestination come in is that God had decreed the fall should take place in such a way that Adam and Eve acted according to the freedom of their will and so became guilt of sin. Through their sin all changed. God had an eternal purpose and decreed that the fall should take place. The fall of Adam and Eve and the Angels could not have take place unless God had decreed it. And by the decree I mean all events that came and do come to pass and are according to Gods eternal purpose . Genesis is page one of the unfolding book of Predestination that the hand of providence opens for us.

Loss Of Righteousness

The fall rendered them sinful without righteousness unable to proved a righteousness to please God and open to know both good and evil due to a sinful fallen nature and now exposed to the wiles of the Devil, the curse and Judgement of God and each having sinful nature that exposed them to arguments, sinful thought, unkind actions and hatred, none of which God approved of.

Not Sinners At their First Creation

They were not sinners as at their first creation, nor were they created to sin. Just as a master crafts man or artist does not creates a design or picture to destroy it but be satisfied.

But we are not to think, in the outworking of the eternal purpose of God that when presented with a choice to obey God or not God is responsible for their fall. They were. Of all the trees in the garden you may freely eat but of the tree of the knowledge of good and evil thou shall not eat of it for in the day you eat thereof you shall surety die.

Adam Not Made to Die

Adam was not made to die nor Eve, they could have continued their life, happy life , in the garden living just the life even as the hippies wanted to do in my generation, in the 60's. The problem was sin entered and with sin the treated death they were warned of. Death entered through sin, death had become an enemy, that is why I uses to take you to funerals when you was a boy to show you how serious death was because is seen and felt by all of us today. Let the Covid Threat do the same to man today.

We are discussing these things in a debate that is going on between Don

Preston and Ed. Stevens, at the moment in America. And I must say a very good debate and helpful to people like me, very worth while, not for all though as all do not see the reliance to them.

Here is a play-list to the Rapture Debate, it is half way through. Is about the Rapture that Lance Conley denies and I am encouraging those in Pakistan, Philippines, Sweden, South Korea and the UK, to listen too.

If Lance was an evangelist he would not make racist comments as he appeared to do about me sending this discussion to Pakistan and surely would want them the hear the word of God according to Lance Conley.

And by the way I have sent A Straw Man Augment to both Ed Stevens and Don Preston for them to be aware if our discussion should they be interested.

If you Frank read this how about you doing the second and third contribution of Don Preston's to the debate so that I can share this with those that are interested.

The Rapture Debate Preston-Stevens.
January 3rd 2021

Preston Stevens Rapture Debate Playlist
The debate between Don Preston and Ed. Stevens on the rapture

Ed. Stevens Preston Debate CLICK TO VIEW

And the King of Israel said let not him that girdeth on the harness boasteth as he that puteth it off.

Let Me Ask You A Question
Is this Corona Virus predestined by God. How Is God Involved or is God away asleep?

Is it doing what it is predestined or should we conclude it is China or Donald Trump's fault.

8 ALL CHRISTIANS BELIEVE IN PREDESTINATION R.C. SPROUL

All Christians Believe In Predestination

By R.C. Sproul

NOTE FROM THE PUBLISHER

The lecture is available on Youtube under the title All Christians Believe In Predestination.

All Christians Beleive in Predestination by R.C....
http://www.BiertonParticularBaptists.co.uk

All Christian Believe In Predestination CLICK TO VIEW

INTRODUCTION

In the study of theology, there's one word that when it is spoken often strikes terror in the souls of the faint hearted, and that word is the word "predestination." I know whenever the subject comes up at the seminary where I teach, the students think that it's the most juicy and delicious of all theological subjects, and it has a tendency to evoke instant controversy and debate. And we're going to look briefly in this session at this concept of predestination, but before I do that, I want to give one word of caution. I think that the doctrine of predestination is difficult, and it causes a great deal of perplexity and bewilderment whenever it is discussed and whenever it is studied. And it's a question that requires, I think, not only caution, care, and diligence, but also a special measure of patience with each other as we struggle over the manifold implications that can easily be drawn from it. But I'm also convinced that as difficult as the subject may be, it is equally, or even more important for us to study it. Martin Luther, for example, when he was engaged in the leadership of the Protestant Reformation, of course focused his teaching on the central issue of that time, the doctrine of justification by faith alone, and Luther said of that doctrine, namely justification by faith alone, that it is the article upon which the church stands or falls. That is, he was trying to underscore, as emphatically as he knew how, the importance of the doctrine of justification to the Christian faith. When it came, however,

to the doctrine of predestination, or the doctrine of election, Luther had this to say, "The doctrine of election is the cor ecclesiae," the heart of the church. In fact, when he engaged in debate with Erasmus of Rotterdam on the subject of election and predestination, he thanked Erasmus who obviously disagreed with Luther on the matter. He thanked Erasmus that Erasmus had not pestered Luther on trivial matters, but that he had undertaken to debate on matters that go to the very heart of the Christian faith. And so what I'm suggesting is that this doctrine of predestination is not a peripheral, tangential, secondary matter of concern for biblical Christianity.

Some Say The Bible Does Not Teach Predestination

Now as soon as I say that, I realize that in the popular understanding of our culture we hear statements frequently like the following two statements: one, that the Bible doesn't teach predestination, and two, that nobody in this day and age believes the doctrine anyway. I'd like to speak to both of those popular statements that I regard as erroneous statements and misconceptions and take them by looking at the second one first because it's the easier of the two, to refute the statement that nobody believes in predestination anymore. Let me refute it with a simple syllogism. The syllogism goes like this: I am a body. I believe in predestination. Therefore, somebody does believe in predestination. And if I am the last in the world to do so, I apologize for my obstinacy and my being so passé and out of date. But as long as I'm breathing and living, it is simply not true to say nobody believes in predestination because I most certainly do. And, of course, I'm being facetious because I'm not into the Elijah syndrome where I have to say "I, I alone am left." There are tens of thousands and hundreds of thousands, indeed, millions of Christians in the world today who still believe in predestination.

The Bible Does Teach Predestination

And I think the chief reason for that is the refutation of the first premise that I mentioned a moment ago, the statement that the Bible doesn't teach it. The reason I'm convinced that millions of Christians still adhere to the doctrine of predestination is because the Bible teaches it, and I might add the Bible teaches it clearly and unambiguously. So clearly and unambiguously, dear friends, that virtually every denomination in church history that has taken the time to articulate their confession of faith, to write a creed of their beliefs, has been constrained to confess some statement about predestination. What I'm saying simply is virtually every church has a doctrine of predestination. Now, not all of those churches agree on the meaning of the doctrine of predestination or the extent of the doctrine of predestination or how the doctrine of predestination touches people's lives where they live, but

because the Bible so clearly speaks about it, every Christian church has been constrained to say something in their creedal statements regarding predestination.

Church Creeds Affirm The Doctrine Of Predestination
Let me just take a moment to read a couple statements that may be of interest to you from church history. First of all, from the classical expression of faith that came from in the early days, the formative days of the Church of England their classical confession, being the **Thirty-Nine Articles of the Church of England** and of the Episcopal churches.

Thirty Nine Articles
It says this, "Predestination to life is the everlasting purpose of God whereby and then in parentheses, before the foundation of the world was laid, end of parentheses, He hath constantly decreed by His secret to us to deliver from curse and damnation those whom he hath chosen in Christ out of mankind and to bring them by Christ to everlasting salvation as vessels made to honour." Here the Church of England professed faith in a predestination that was unto life, and was by God's eternal secret counsel and decree designed to bring the elect to Christ as vessels of honour.

The Westminster 1689 Confession
Now, here's another one from the 17th century, from 1689. We read this statement, "Those of mankind who are predestined unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will hath chosen in Christ unto everlasting glory, out of His mere free grace and love, comma, without any other thing in the creature as a condition or cause moving Him thereunto." That surely must've come from the **Westminster Confession of Faith** or the **Helvetic Confession** or the **Belgic Confession** or some other Presbyterian and Reformed tradition like the **1644/46 Second Edition London Particular Baptists Confession**, maybe from the pen of John Calvin. No, this comes historically from the Baptist Confession of Faith of 1689, a statement articulating the doctrine of predestination in terms so precise and concise that would have delighted John Calvin in his most sanguine moments.

Predestination Not Invented By Luther Or Any Other Reformer
But again, I say, why are these churches and other churches making such a confession regarding predestination?
Because predestination is not something invented by Luther or invented by St. Augustine or contrived by John Calvin or Jonathan Edwards or any of the

others whose names are so often associated with the doctrine, but because this doctrine comes to us patently from the pen of the Apostle Paul. Let me direct your attention for a moment to Paul's letter to the Ephesians, in the first chapter where Paul in giving his greetings to the saints at Ephesus says: "Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him, in love. He predestined us to adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed upon us in the Beloved." In verse 11, "Also, we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will." Now I want everyone to know, that in the 16th century people like Beza and Calvin and Knox and Zwingli and Luther didn't run back into the text of Ephesians and stick that word "predestination" in there, that word was in there from the beginning. And the word in the Greek, proorizo means "to foreordain," "to choose in advance," or as we say in English, "to predestine."

What Is Destination

Now we all know what the word "destination" means, or destiny. When we're about to take a trip we may go to the travel agent and ask to buy some tickets for an airplane or the train or the ship or whatever, and obviously the agent has to know what? What is your destination? That is, where are you going? What is the terminus point toward which you are heading? Now what the concept of predestination means is that our destiny, our destination, in some sense, has been decided in advance -- predestination. And as we read in these confessions, it's simply a reflection of what the Apostle is telling us in Ephesians that the "pre-," the reference point of the "pre-" is defined biblically as being from the foundation of the world. That before the world was created God had a plan, and that plan, according to His secret counsel and according to the good pleasure of His will, He made a decision to do something, a sovereign decision to do something, namely to predestinate something for some reason. And I think we will see clearly that what He predestines are people, and what they are predestined unto or for is, as we are told here in the Scripture, adoption in the Beloved, in Christ.

Predestined To Salvation

That we are predestined in Christ unto salvation. That if you are a Christian, before you were ever born, before your mother was born, before your father

was born, before Adam and Eve were made, God determined from all eternity your destiny in Christ, that you have been chosen in the Beloved unto salvation and that you are His craftsmanship unto eternal life. Now, if that is true, that is an extraordinary matter and a matter that again may be very perplexing, but I would think would be the cause of great rejoicing among Christians who understand that God's grace is so powerful that God's grace extends back so far into time that in the sovereign Creator's plan for the ages, He determined to shed His grace on you, to prepare a place for you in heaven. The New Testament speaks of the time when Jesus will say, "Come My beloved, inherit the kingdom which the Father has prepared for you from the foundation of the world."

Predestination Rooted In Eternity

Okay? All right, I haven't said anything controversial yet, really. Again, just about everybody who struggles with the doctrine of predestination understands that predestination is rooted in eternity and that predestination is concerned for personal salvation in Christ and that it is a wonderful thing properly understood. But where it gets sticky, where it gets controversial, is when we ask the question, "On what basis does God make His choice?" How and why, and upon what conditions does God determine who will receive this amazing gift of saving grace? Does God potentially predestine everyone to salvation, or does He only predestine some to salvation, and if so, what about those who aren't predestined to salvation? Do they have no chance, no opportunity, no hope? I remember once when I was sitting in a seminary classroom and the president of the Presbyterian seminary happened to be the lecturer that day, and one of the students raised his hand and said, "Dr. So and So, do you believe in the doctrine of predestination?" And is the president of a Presbyterian seminary who's bound by vow, ordination vow, not only to believe it, but to teach it. He reacted as if he were having an allergy attack to the doctrine of predestination and he said, "No." He said, "I don't believe that God brings some people kicking and screaming against their will into the kingdom who don't want to be there, while at the same time refusing admittance to others who desperately want to enter." So that this professor, I mean this was a trained, skilled theologian who understood predestination to mean that God coerces and forces some reluctant sinners into His kingdom and arbitrarily refuses entrance to others who so much want to be there. What a horrible caricature of the Presbyterian and Reformed doctrine of predestination!

Different Approaches

But let's take a moment and look at some of the cardinal features of the

different approaches to the doctrine of predestination. The doctrine found its earliest point of theological debate in the fourth century when a monk in the Roman Catholic Church took issue with the bishop of Hippo, the great, and certainly the greatest theologian of the first millennium of church history, Aurelius Augustine.

Augustine And Pelagius

This monk, whose name was Pelagius, and we'll put his name up here. We want to always remember Pelagius' name. Pelagius responded in outrage to a statement that Augustine had made, and that statement that Augustine had made and it taught was this, it was in a prayer, really. Augustine had written, "God, command what Thou wilt and grant what Thou commandest." "Command what Thou wilt and grant what Thou commandest." And what Pelagius didn't like about that was that it seemed to suggest that God required from people something that they wouldn't be able to do unless God gave them extra grace to make it possible. Well, this I have to say for Pelagius. He understood exactly what Augustine was saying. Augustine was in fact saying, "Yes, O God, I cannot do what you require me and command me to do, unless You intervene somehow and give me the power to do it." The Bible says of man in his fallen condition that he's dead in sin and trespasses and that he's by nature a child of wrath since the fall in Adam and goes on to say that the natural man is at enmity with God, and he doesn't obey the law of God, neither can he obey the law of God. Jesus, teaching and debating with the Pharisees on the extent of the fallenness of the human race, made this extraordinary comment, "No man can come to Me unless it is given to him by the Father." Now let's look at that for a minute. "No man can come to Me." The term "no man," if we would set that in a propositional phrase and apply the rules of logic and the rules of immediate inference to it, we would immediately identify the statement, "No man," as a universal negative. "All men," would be a universal affirmative. "No man" is a universal negative.

Can And May

Now, no man what? "No man can." Now the word "can" there translates the Greek word that means "to be able." Now ladies and gentlemen, many of us have made the simple mistake frequently in the English language confusing two words, "may" and "can." When I was a kid and I would raise my hand and the teacher would say, "Yes, R.C.?" and I said, "Can I sharpen my pencil?" She would always answer the same way, "I'm sure you can." And I said, "Yes ma'am, may I sharpen my pencil?" She was trying to drill into us the difference between, "may," which talks about permission and "can," which describes ability, or power. Now Jesus is not saying here that no one

is allowed or permitted to come to me unless it's given to him by the Father. He's talking about ability. No man can. Now our Lord, in that teaching, put a universal negative limitation on human ability. There's something, at least one thing, that nobody can do. What? Unless something else happens, unless a necessary precondition is met. Now, what is it? "No man can come to Me," Jesus said. Now, let's go back to this debate between Pelagius and Augustine. Does God command all men everywhere to repent of their sins? Is it man's moral obligation to come to Jesus for the forgiveness of sins. ? Yes, but in and of themselves, without some kind of help from God, unless God gives it to them somehow, can't do it. So there we find exhibit A of what Augustine was talking about, "Grant what Thou commandest, command what Thou will." No one of us has the moral power and ability to be perfect since we are fallen, yet we are commanded to be perfect. But that command can never ever be satisfied unless God does something gracious to make it possible. "No man can come to Me," Jesus said, "unless." That "unless" points to the absolute necessity of God's work of grace in us before we will ever come to Jesus.

The New Birth

Jesus spelled it out a different way to Nicodemus when He said, when He said this, "Unless a man is born of the Spirit," unless a man is born again, "he cannot see the kingdom of God. Unless he is born of the water and of the Spirit he cannot enter the kingdom of God." Do you see that word "unless" again? Unless A takes place, B cannot follow. A is a necessary condition for B to happen. You can't have B without A. And this is what this Pharisee couldn't understand. And Jesus said, "Hey, you have to be born again before you can even see the kingdom of God, let alone enter the kingdom of God." This is why people like Augustine, people like Luther, people like Calvin, people like Edwards, and I keep citing these giants of the faith for a reason.

Christians Should Struggle With This

I know that people struggle with the classical doctrine of predestination, and I don't think Christians struggle enough with it. And it certainly is possible that Augustine, Thomas Aquinas, Martin Luther, Calvin, Edwards, who were virtually universally regarded as the most gifted and brilliant teachers that God has given His church since the end of the Apostolic age, and that those five men do not agree with each other on every single point of doctrine, that's obvious. But when they, all five, agree on one point -- they could all be wrong -- we don't carry any brief for the inspiration or the infallibility of any of those men individually or all of them collectively, but I'll tell you what. Before I disagree theologically with a point that Aquinas, Augustine, Calvin,

Luther and Edwards all agree on, I'm going to do it in fear and trembling, and I'm going to do my homework beforehand. And I put that for your consideration that something -- they could all be wrong, but it's unlikely, folks. But all five of them understood this, that regeneration, the work of the Holy Spirit, changing the disposition of the human heart, which is a work that God does, and God alone does, must take place before anyone will ever come to faith.

Regeneration Proceeds Faith

That all of those men agreed, even Aquinas, that regeneration precedes faith. And they also all agreed that all who are regenerate come to faith, and they also agreed that the grace of regeneration is what Aquinas calls "operative grace," not cooperative grace, but operative grace, a grace that works. That when God sheds his grace of regeneration in the heart of man for the purpose of bringing that man or woman to faith, it works. It does what it is designed to do, that those who are quickened are indeed made alive. As Paul says in the second chapter of Ephesians, "And you who were dead in your trespasses and sin in which you formally walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh, and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of the great love with which He loved us, even when we were dead in our transgressions, quickened us together with Christ.

Grace Alone Not Freewill

By grace you have been saved, and raised up with Him in high places and so on. For it is by grace you have been saved through faith; and that not of yourselves, it is the gift of God. What is at issue in the doctrine of predestination is not ultimately the debate between God's sovereignty and human free will. The ultimate issue here is the central focus of the matter of God's saving grace. And a grace that is given on the basis of human merit is not grace. A grace that is dispensed on the basis of human works, if the human works are the ground of that is not grace, and certainly there would be nothing amazing about it. But the amazing thing about grace is that it is altogether gracious. Now the difficulty is that the Bible is saying that there is a kind of grace that God gives to people to save them, to bring them to faith in Jesus that He doesn't give to everybody.

God Is Not An Equal Opportunity Saviour

God does not elect everybody, and that's where the stumbling point is, isn't

it? It seems like it's undemocratic, it's un-American, God is not an equal opportunity Saviour. We somehow want God to treat everybody equally and if He doesn't treat everybody equally, He's not treating everybody fairly. Well, even a cursory reading of the Bible will demonstrate to anyone that God doesn't treat everybody equally. God comes to Abraham in the midst of his paganism and appears to him in a miraculous way, reveals himself to Abraham in a way that He didn't do to the Pharaoh of Egypt or Hammurabi. Jesus had enemies in the New Testament, people like Caiaphas, people like Pontius Pilate who pronounced His death sentence. Jesus prayed for their forgiveness because they didn't know what they were doing. They didn't recognize Him for who He was, and the apostles tell us that had they recognized Him for who He was they wouldn't have crucified the Lord of glory. They were responsible to have recognized Him. God had given enough information in Scripture and through the testimony of Jesus' own works that they should have recognized Him, but the fact remains they didn't. And so what happens, if you remember the book of Acts, is that after Jesus died and was raised from the dead and even after He ascended into heaven, God made a special dispensation for the enemies of Jesus so that one day Caiaphas was walking down the road in Jerusalem and suddenly Jesus appeared to him and a bright light overwhelmed him, and a voice spoke in Hebrew to Caiaphas, saying, "Caiaphas, Caiaphas, isn't it hard for you to kick against the ox goad?" And Caiaphas responded by saying, "Who is it, Lord?" And Caiaphas, and the voice came to Caiaphas and said, "It is Jesus, whom you persecuted." And then in Acts 72, we read about Pontius Pilate going on a trip to Rome. And while he was crossing the sea, in the middle of the night Jesus appeared them on board that ship and said, "Pontius, Pontius!" And this great light shone round about Pontius Pilate, and there Jesus revealed His true identity. And then it says another man who was breathing out fire and hostility, going from church to church dragging believers out of their homes and throwing them into prison and persecuting them, his name was Saul, got a commission to carry on the persecution in Damascus, and as he was going along the Damascus Road, suddenly this bright light brighter than the noonday sun appeared, and he heard a voice speaking him in Hebrew saying, "Saul, Saul…" But wait a minute, stop the music. What's wrong with the story I just gave you?

Saul A Vehement Enemy Of Christ

Saul, is a vehement enemy of Christ, became the number one apologist of the Christian faith in all of history, but not before or until the Lord of glory gave him special grace to open his eyes, grace that God gave to Paul that he

did not give to Caiaphas, that he did not give to Pontius Pilate. Do you see what I'm saying? If God treats everybody equally, why didn't he do that for Caiaphas and for Pontius Pilate? Paul never saw that it was a matter of credit to him that he came to saving faith. He saw his own salvation as a matter of extraordinary grace from beginning to end and so must you, my friend. Do we really mean it when we say, "There but for the grace of God go I," or are we like the Pharisee in the temple that says, "Lord, I thank you that I'm not like other men, I thank you that I had the good sense, the insight and the righteousness to make the proper decision when I heard the gospel." See, Pelagius said that grace is a wonderful thing and grace facilitates faith, grace facilitates righteousness, that is it helps it, but it is never necessary. Augustine said that grace and the grace of election is absolutely necessary for anyone to come to faith. Now those were the two positions and Pelagius was condemned as a heretic by the church.

Semi Pelagianism

However, in the dispute a moderate position emerged that was called "semi-Pelagianism." I like to say it was named after Pelagius's cousin, Semi Pelagius, and Semi Pelagius lived in Florida. No, no, no. Semi-Pelagianism taught this, that man is fallen to such a degree that he can't redeem himself without the assistance of grace. However, what grace does is this, that grace is offered to everybody, but it is still left for the sinner to cooperate with that grace or to reject it.

Prescient View

And here's how predestination works, according to semi-Pelagian views, most semi-Pelagian views hold to what is called "the prescience view" of election or predestination. It's based on the premise of divine foreknowledge. It goes like this, that from all eternity, from the foundation of the world God looks down the corridors of time, and He knows in advance who will cooperate with offered grace and who will reject it. Do we understand that? He knows from the very beginning that if this person here hears the gospel and is offered the grace of salvation that this one will say, "Yes," and this one will say "No." And on the basis of that prescience, pre-knowledge or foreknowledge, God predestines. That is, predestination rests upon God's knowledge in advance of how we will respond to the gospel, of how we respond to the offer of grace. And those whom He knows will say, "Yes," He elects unto salvation. Those whom He knows will say, "No," are passed over. I would say that the vast majority of evangelical Christians in the world today hold that view or one similar to it of predestination. They say this is what predestination is, it's basically God's foreknowledge. And in this, in the final

analysis the decision of whether you are redeemed or are lost is based upon your free will, on the choice that you make. One prominent evangelist has said it this way, "God does 99% of what has to be done, but He leaves you responsible for that 1%." I've heard two analogies frequently. One is this, that man is in serious trouble as a result of his sin, as a result of his fall. He is sick unto death. He is like a man in intensive care in the hospital who most certainly is dying. He has no hope of recovery unless a special miracle drug is offered to him, and that miracle drug indeed that alone can save him is there by his bedside. He is too weak, too sick, too critical to even reach up and help himself to the medicine. Somebody has to pour the medicine on the spoon. Somebody has to come to his bedside. Somebody has to take the spoon with the saving medicine to his very lips. But unless that man opens his mouth to receive it, he will most certainly die, you see? The other analogy is that fallen man is like a man who can't swim, and he's cast adrift into the ocean. He's gone under twice already, he's going out down under for the third time. His head is already under the water. He's got one arm stretched out, and only the top part of his fingers are above the surface of the water and unless somebody throws a life preserver, and they better throw it accurately, that preserver has to come right up against his hand. He most certainly will perish forever, and so God throws the life preserver right against his fingers. But if that man doesn't grasp the life preserver on his own strength, he will drown. See, that's not what I find in Scripture.

Saving Grace Not Offered

I don't find saving grace being offered to people who are sick unto death in a hospital room. That saving drug is given and administered to a corpse, ladies and gentlemen, who is already pronounced dead, who cannot on his own strength even respond to the gospel. What God did for you, if you're in Christ, is that after you went down the third time and you were stone cold dead at the bottom of the sea, God the Holy Spirit dove into the water, picked you up out of the water, took you up on the shore and resuscitated you and brought you alive again through the power of his creation. You are a new creation in Christ, and that's grace. But you're still saying, "Wait a minute, I don't like it. Two things I don't like about it. Number one I don't like about it at all is that God doesn't do it for everybody, and the other thing I don't like about it all is that it seems to rest in God's eternal counsel, and it has nothing to do with my actions. What does the Bible say? I used to hate this doctrine, and I fought it kicking and screaming for five years.

We Are Responsible

I had a sign up in my study, it said, "You are responsible to God to believe,

to preach and to teach what God says is the truth, not what you want the truth to be." And when I wrestled with this doctrine, I kept coming back to Romans 9 again and again and again, and it was Romans 9 I couldn't escape where the Apostle Paul writes these words: "It is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. For this is the word of promise, 'At this time I will come and Sarah shall have a son,' and not only this, there was Rebecca also, when she had conceived twins by one man, our father Isaac, for though the twins were not yet born had not done anything good or bad, in order that God's purpose according to his choice might stand not because of works, but because of him who calls, it was said to her, 'The older will serve the younger.' And as it is written, 'Jacob have I loved, but Esau have I hated.'" What? What shall we say then? There's no injustice in God, is there?

No Injustice In God

Isn't it strange that Paul anticipates that protest? If Paul were semi-Pelagian, I think a question like that, "What? Is there injustice in God?" Would be a waste of apostolic breath. One of the things that comforts me that the Reformed doctrine of predestination is the biblical one is that the same reactions that the apostle Paul got and it's the same reactions that Jesus got when He taught the doctrine are the reactions that we get all the time. Nobody gets mad at the Arminian doctrine of predestination.

Prescience View A Denial Of Predestination

Nobody gets mad at the prescient view of predestination, and I'll tell you why, because the foreknowledge prescient view of predestination is not an explanation of predestination, ladies and gentlemen, it is the denial of predestination, pure and simple. Because in the final analysis, the decision rests with man. I don't know of any place in Christian doctrine where I'm convinced that humanism has made a deeper inroad than this. Because it will not take seriously the dimensions of the fall of man that have brought us to the place where we are morally and spiritually dead, and that only the electing grace of God can save us in our spiritual death. In order that God's purpose, according to His choice, not because of works, but because of Him who called. Is there any injustice in God? May it never be! For He says to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." You see what happens? If the whole world is judged guilty before God, if the whole world is spiritually bankrupt, if the whole world is in hostility towards God and spiritually dead.

Its Not Fair

We have this American idea that if God reaches down and sovereignly, according to the good pleasure of His will, gives grace to some of these people and brings them to life and saves them from hell that He's now therefore morally obligated to do the same thing for everyone else. And somehow if He doesn't, we will stand in protest to say, "That's not fair!" No, that's not equal and what God is doing here is saying very clearly, "Don't you remember what I taught you through the lips of Moses? 'I will have mercy on whom I will have mercy.' I'm not obligated to be merciful to anybody." If mercy were an obligation, it wouldn't be mercy; it would be justice. And if I want to give my mercy to Jacob and not to Esau, what's unfair about it? What's unjust about it?" Now, granted if God punished Esau and Esau were an innocent man, then there would be injustice. But the biblical doctrine of election, get this point, teaches that some people receive grace, the rest receive justice. No one ever receives injustice from God. Do you understand that? And finally, he said, "So then, it does not depend on the man who wills or the man who runs, but on God who has mercy."

It Depends On Man's Free Will

Every discussion I've ever been in on the doctrine of election and of predestination has come down to this point, folks, on what does it depend in the final analysis? And my Arminian friends, I'm convinced in the final analysis, have to say, "It depends on him who wills. It depends on your free will. It depends on your choice that God sees down the corridors of time. That's what it depends on, the decision is yours." How many times have you heard the evangelist say, "There's an election going on here. God votes for you. Satan votes against you, and it's a tie, and you have to cast the deciding vote." If you have to cast the deciding vote, ladies and gentlemen, you are destined to hell with no hope. Because you, in your own strength, unregenerate, will never vote for God, ever. But according to salvation, according to election, Yes, there's an election, but only one person votes. The devil doesn't have a vote. Only one vote that counts, and from the foundation of the world God cast His ballot with your name on it if it so be that you are in Christ, so that it depends not on him who runs, not on him who chooses, not on him who wills, but on the sovereign grace of God. I have to be candid. If the Apostle Paul came in this room right now and heard a bunch of theologians arguing about election and salvation, and they couldn't get past the final point, and they said, "Look, where are you, Apostle? On a final analysis what does my salvation depend on, on my will or on God's will? Which is it, Paul? Please tell us."

How Would The Apostle Paul Answer

Can you think of any way that the Apostle Paul could answer that question more clearly than he just did in that statement? I urge you, my beloved brothers and sisters, that if you find this doctrine distasteful, look at it again. I just got a letter from a fellow the other day who said he hated this doctrine. He read my book Chosen by God, and I was so glad it was useful to him. He said, "I picked it up." He said, "I want to find the flaws so I can refute it." He said, "I took copious notes, I underlined everything." I got to the last page and I said, "Gee, I couldn't find it!" And he said, "So what I decided to do," he said, "is I decided to read the Bible through from cover to cover three times." He said, "And I did." He said, "And it seemed like this doctrine was on every page." He said, "When I was done with my searching of the Scripture," he said, "not only did I embrace the doctrine, but I began to see the beauty of it and to rejoice in it." Oh beloved, how many times have I heard that testimony from people who have kicked against the ox goad of God's grace until they saw the sweetness of His mercy and the purity of His power. And so that we humbly confess, "O God, we couldn't in our natural state have possibly turned ourselves to Christ. We had no inclination towards Christ. We were altogether indisposed towards Christ. We were like these people Paul talks of in Ephesians who were dead in sin and trespasses. We walked according to the course of this world, according to the power of the prince of this world and so on, just like everybody else. But God, who is rich in mercy, brought us into His kingdom, not kicking and screaming against our will, because what electing grace does is to make us willing and eager to pursue the Christ we formerly hated, to love the Saviour we formerly despised, to embrace the truth we previously ran from. That's what predestinating grace is all about. And once we understand that, and once we discover it we get on our knees and we say, "O God, command what Thou wilt and grant what Thou dost command."

APPENDIX 1 PUBLISHERS NOTE

It is the opinion of the publisher that those Christians using modern versions of the bible, such as the New International Version , and all those translations of the bibl,e since 1945, and those based upon the unsound principles of Wesscott and Hort[2], that they are being let down and kept in the dark about the true character, nature, purposes, perfections, and persons in God.

Modern versions of the bible have changed the meaning of words, or omitted them, or simply miss translated words that were known and used by Christians since the Protestant Reformation. As a result they have not learned to read in English the doctrines of scripture, using words that are used to teach the doctrines of grace, and so they are truly ignorant of those important truths that are taught in the bible. So it is with predestination. For example there was not a word in the 16 century used to describe a cell phone, to a person or reader, a whole collection of words would have had to have been used to describe such a future device. There are words used in the Authorized version that have precise theological meaning and are used to avoid circumlocution when talking about salvation. We need to learn the meaning of these words and more. Such as justification, redemption, regeneration, providence, predestination, election, fore-ordination, damnation, reprobation, adoption etc.. Such words are necessary to discuss the doctrines of the bible. My suggestion then is to make a word list of those words used in this paper, understand what is being taught and then compare the subject with reference to any modern translation you may care to use. If you understand what is being written you are then able to reason and discuss the subject and not just reject any subject taught in scripture due to ignorance.

Publisher David Clarke.

2 What Version Authorised Or Revised, By Philp Mauro

APPENDIX 2 PELAGIANISM

Lance Conley's Article Continued

It's not hard to go read St. Justin Martyr on Free Will which can be found in his Dialogues With Trypho. One simply need read the Church Fathers and they will find that the Scriptures complement the Patristics with this fact that free will is taught in the bible.

Others you can read are St. Jerome, Basil, Chrysostom's commentary on Romans, Gregory of Nyssa's Against Eunomius (Book 2), or St. Gregory of Nazianzus' 40th Oration of Holy Baptism, II).

In the beginning, God made man totally free and God does not make people do evil deeds. One need only look at the Scripture in Sirach 15:9-20 to know this.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.
10 For praise shall be uttered in wisdom, and the Lord will prosper it.
11 Say not thou, It is through the Lord that I fell away: for thou ought not to do the things that he hates.
12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.
13 The Lord hates all abomination; and they that fear God love it not.
14 He himself made man from the beginning, and left him in the hand of his counsel;
15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.
16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.
17 Before man is life and death; and whether him likes shall be given him.
18 For the wisdom of the Lord is great, and he is mighty in power, and beholds all things:
19 And his eyes are upon them that fear him, and he knows every work of man.
20 He hath commanded no man to do wickedly, neither hath he given any man license to sin."

God is omnipotent in His authority. Man in his freedom. God does all that He desires and man cannot be saved without His Grace, but likewise, God

cannot save man without the free will of man. His Grace saves all who will desire and choose to take it.
God always desires and wants your salvation because He is the Lover of Mankind and you can always be saved until your dying breath, for you are free.

YOU CHOOSE LIFE OR DEATH. Your destiny depends on YOU to decide what that will be. Will it be a destiny with God or without Him?

"For whom He did foreknow, He also did predestinate [to be conformed to the image of the Son, that he might be the firstborn among brothers" (Romans 8:29).
God has already seen that which is come to pass in our time; that being human history.

Foreknowledge is understood by some to mean God pre-determines what each person will do. This is wrong and if true, would cripple man's free will. If all is predetermined, what in the world would Matthew 25:31-46 be talking about since He would have already predetermined these people to have done all this already? Would not make sense with the Scriptures at all for God to be getting angry at someone he predetermined would not give food to the stranger and would not cloth them or give them drink… it would make no sense at all.

31 "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. 33 And he will place the sheep on his right, but the goats on the left. 34 Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' 37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 And when did we see you a stranger and welcome you, or naked and clothe you? 39 And when did we see you sick or in prison and visit you?' 40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers,[a] you did it to me.'
41 "Then he will say to those on his left, 'Depart from me, you cursed, into

the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' 44 Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' 45 Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' 46 And these will go away into eternal punishment, but the righteous into eternal life."

What would Paul be talking about in 2 Cor 5:10 and warning about if it were all predetermined anyway? "For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil".

Christ's lamentation over Jerusalem would make absolutely no sense if God had already predetermined these people would reject him… "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!" (Matthew 23:37).

Why would Christ predetermine people to not come to him and then cry about it? Makes zero sense to cry about spilt milk when you're the one who decided to spill the milk.

All of this however is simple and makes sense with free will. One should take into account God's omniscience with all this absolutely but it is, and should be clear, that God's version of predestination is not the monstrous idea or notion that God created some people for eternal life and others for damnation.

God's plan will happen and we have free will and can get on the plan. We have free will but God knows how we will exercise it.

But Clarke may respond: WHAT ABOUT ROMANS 9?!?!? To which I will respond with a Romans 9 commentary:

Romans 9:1-5 – The Apostle begins to now deal with Israel's role in God's design for man's salvation, with her rejection of Christ, and her resulting current condition. He expresses the "heaviness" (Gk. Lype; grief, sorrow)

over this he feels (2 Cor. 2:1, 3, 7; Phil. 2:27; 1 Tim. 6:10).

Lest one would think St. Paul to be lying about what he has said about the Jews or that God had abandoned his own people, he begins with a disclaimer that he is speaking the truth (aletheian) and not lying (psevdomai). He affirms his assertion by appealing to the Lord and to his own conscience (syneidesis) which "became witnesses" (symmatyreo) and this "in the Holy Spirit".
In Romans 8, Paul has just said that nothing can stop God's love for us. Paul loves his people so much he is willing to be anathema and cursed from salvation if it would save all men. Cursed like Christ let Himself be for the sake of all men.

Romans 9:6-8 – Israel's rejection of Christ he laments but then goes to declare there has been no failure.
God's promises (ho logos tou theou) "the word of God" have indeed been effective and do remain. Some Jews had believed and what more, Gentiles too: these believers constitute the true and real Israel.

Not all biological descendants of Abraham deserve the name. Only those who have put faith in Christ and are "a new creature", "the Israel of God" (Gal 6:16).

Not all of Abraham's biological descendants are Abraham's children of the faith, "his seed"; take Keturrah, whom he married after Sarah's death (Gen. 16:15; 25:1-4).

"How was Isaac born? (Gen 21:12). Not according to the law of nature, nor the power of the flesh, but according to the power of a promise" – St. John Chrysostom-

This understanding of "the seed" was foretold by the Psalmist when he wrote Ps. 2:6-8 LXX – "But I've been appointed king by Him on Zion His Holy Mountain… The Lord said unto me, Thou art my son, this day I have begotten thee. Ask of me, and I will give thee the nations [ethne – "Gentiles" for thine inheritance".

St. Augustine concludes Pilate, without knowing why, was right in refusing to change the title of the cross of Christ as "King of the Jews" since Jesus is indeed King of The Jews. Who, then are the Jews? Both "'Israelites' and

Gentiles". Salvation is open to all who have faith and become "children of the promise".
Romans 9:9-13 –
V. 9 – "promise" (epangelia).
Romans 9:9 – references Genesis 18:10, 14.
Romans 9:12 – references Genesis 25:23.
Romans 9:13 – references Malachi 1:2, 3.
Verse 9's "promise" appears in v. 8's "the children of the promise".
What did the promise consist of? It was made by God to Abraham: "My covenant I will establish with Isaac, which Sarah will bear unto thee at this time" (Gen. 17:21; "set time" (Kairos), a "fixed time", a time of a decisive event). Took a year until God's Trinitarian visit to Abraham at the Oak of Mamre when the prophecy was confirmed and God and Abraham broke and cut the covenant (Gen. 18:10-12).

Verse 10-13 summarize the Genesis account. Isaac's wife Rebecca gives birth to Jacob and Esau, one in birth is chosen to be the instrument of God's Design, and the other is rejected, becoming the instrument of enmity towards God.

"Two nations are in Thy womb, and two manner of people shall be separated from thy bowels: and [the one] people shall be stronger than [the other]; and the elder will serve the younger" (Gen. 5:22).
Obviously, it is not a matter of two individuals. One for salvation and the other for damnation. The nations or types of people descended from them are the objects of God's "love" and "hate" (miseo).
Neither had done good or evil. Verse 11 makes a point that God's purpose/design (prothesis) according to election (kat eklogen, in accordance with His own choice) might stand (meno - to "remain").

The twins/two nations have a destiny to fulfill in this design. It must be remembered that the whole drama of man is told from God's perspective: He is above time, man's time, and has already seen the outcome of the Drama (as St. Irenaeus reminds us), here expressed in the conflict with the brothers. God has "loved" and "hated" Esau, because He has already seen what manner of people they are and what their life will consist of; Jacob has a part to play in God's plan of redemption, but Esau does not, and can only be allied with God's enemy, the Devil.

This does not remove Esau's free will; it is his burden to make the choice of whom to follow; but God, who is timeless and outside of time, has already

seen the choice, since He sees all the eternal "now".

9:14 – God has seen the end as if it were past. He has got no way of being unrighteous. Free will is not being infringed upon.

"Listen to the Lord [quotes Luke 22:32]; that we never think of our faith as so lying in our free will that it has no need of the divine assistance" –St. Augustine-

9:15-18 – Exodus 33:19 LXX is quoted. The example of Moses affirms it is God's property to bestow His mercy and compassion and love on whoever He wills and wants.

"All indeed depends on God, but not so that our free will is hindered" –St. John Chrysostom On Hebrews, Homily XIII, no. 5).

Moses is Paul's first example of those God chooses to carry out His purpose for His people.

Those who live wicked lives, the Fathers are convinced can be converted and repent; there's others though, according to St. Gregory of Nazianzus (Orations XVI, On His Father's Silence, no 3), who "instead of being healed by His [the Lord's] kindness, grow obdurate, like the hard-hearted Pharaoh, that bitter taskmaster, who has set forth as an example of the power of God over the ungodly".

Romans 9:19-21 – No support for "double predestination" is here. Free will is upheld and safeguarded.

Origen: It is not therefore, that God hardens whom He wants, but the one who is unwilling to comply with patience is hardened. Therefore, it is superfluous what you are saying to the Apostle, O' you who retort, "Why then does He still find fault? For who resists His will"? It is certain that no one opposes His will; but it befits us to know His will is just and right. For that we may be good or evil depends on our will; but that the evil man should be appointed for punishments of some sort and the good man for glory of some sort depends on the will of God.

St. John of Damascus, On Providence: Providence is the will of God through which all existing things receive their fitting issue [or "result" or

"outcome"]… God, therefore, is both Creator and Provider, and His creative and preserving providing power is simply His good-will. For "All the Lord willed, He did in heaven and on earth" (Ps.. 134/135:6 LXX), and "no one resisted His will". He willed that all things should be and they were. He wills the universe to be framed and it is framed, and all that He wills comes to pass…

Moreover, it is to be observed, that the choice of what is to be done is in our own hands: but the final issue depends, in the one case when our actions are good, on the cooperation of God, who in His justice brings help according to His foreknowledge to such as choose the good with a right conscience, and, in the other case when our actions are to evil, on the desertion of God, who again in His justice stands aloof in accordance with His foreknowledge. Now there are two forms of desertion: for there is desertion in the matters of guidance and training, and there is complete and hopeless desertion. The former has in view the restoration and safety and glory of the sufferer, or the rousing of feelings of emulation and imitation in others, or the glory of God: but the latter is when man, after God has done all that was possible to save him, remains of his own set purpose blind and uncured, or rather incurable, and then he is handed over to utter destruction, as was Judas [Matthew 26:24]… Also, one must bear in mind, God's original wish was all should be saved and come to His Kingdom (1 Tim 2:4). For it wasn't for punishment that He formed us but to share in His goodness, inasmuch as He is a good God. But inasmuch as He is a just God, His will is that sinners should suffer punishment… But of actions that are in our hands the good ones depend on His antecedent goodwill and pleasure, while the wicked ones depend neither on His antecedent nor on His consequent will, but are a concession to free-will" [Exact Exposition of the Orthodox Faith, Book 2, Chapter XXIX, "On Providence"].

[Jeremiah 18:1-10 referenced].

[One may also go read St. Symeon the New Theologian's Discourse XXXVI, no 2].

Romans 9:22-24 – The vessels of dishonour could have become vessels of honour.
"Vessels" (skevos). Used for the first time in 9:21. It is found a number of times in the New Testament. Literally at times as a container or a receptacle (Hebrews 9:21 and 2 Tim 2:20), and a figurative sense, of a person who

exemplifies spiritual gifts or moral qualities, both good and evil, or of God's servants (Acts 9:15 and 2 Cor. 4:7).

God owes man nothing and has absolute dominion over man and man's history.

-Some Jews and Gentiles, not all, will be called "vessels of mercy". By their own free choices.

Those who received the Son obtained mercy. Some did not and were the old, adulterous Israel (Jer. 3:8) brought to an end, and were replaced by New Israel (composed of Jew and Gentile believers) (Gal 6:15-16).

Romans 9:25-26 – Paul cites the Prophets to show they foretold the call of the Gentiles. The first prophetic references, from Hosea 2:23 and 1:10-11 were undoubtedly intended to show God's breaking His covenant by which He would make Israel His people (Exodus 6:6-7; Lev. 26:12; Jer. 31/38:33) was not final, and that He would again call them.

Romans 9:27-28 – Paul quotes Isaiah from the LXX. In KJV, Isaiah reads, "shall return" instead of "shall be saved"; "the consumption decreed shall overflow with righteousness", instead of "He will finish the work and cut [it] short in righteousness", and "For the Lord God of hosts shall make a consumption, even determined, in the midst: of all the land" instead of "because a short work will the Lord make upon the earth": (Isa 10:23; 28:22).

Theodoret of Cyrus: (convinced "the remnant" that "shall be saved" consists of Jews who believe in Christ): "Since, however, they [the Jews] were due to undergo utter ruin on account of their rage against the Saviour, he [the Psalmist] was right to attach a conclusion of this kind to the psalm: "Those loving your name will dwell in it [Zion]". After all, according to Paul, "not everyone from Israel is a true Israelite, nor is everyone a child of Abraham for being his descendent" [Romans 9:6-7]. Now, in keeping with these words are the inspired ones from the Old Testament, "Even if the children of Israel are as numerous as the sand and sea, the remnant will be saved". This is also what Blessed King David means by saying, "Those loving your name will dwell in it": after the cross and that awful frenzy those dreadful dogs were driven out, whereas by contrast the ones who love Him dwelt in Zion, offering Him the sacrifice of praise" (Commentary on Psalms, Ps.. 68/69. #18).

Whatever God does, He does "in righteousness" (Acts 17:31 – He "will judge the world in righteousness").

Romans 9:29 – Again, Paul quotes Isaiah from the Septuagint (1:9), "Except the Lord of Sabbath had left us a seed", while KJV (from the Hebrew) has, "had left us a very small remnant".
"Seed" (sperma). Paul says Isaiah "foretold" here rendered "said before" (verb is proeireken, the perfect for prolego).

God's people became so close to being "as Sodom" and "made like unto Gomorrah" that the Lord, through the Prophet, calls their princes, "rulers of Sodom" and the people, "People of Gomorrah" (Isa 1:10). God despised them (Isa 1:11-15).

Amidst all the evil and darkness, there is left the "seed left to them" (Isa 1:9).

What "seed" was left? Paul (Gal 3:16) refers it to the promise(s) made to Abraham and to his seed (Gen 13:16; 15:5). The promise was renewed to Isaac (Gen 26:4) and it was the heritage of the people of God, renewed to David and fulfilled in the Saviour Jesus (Acts 13:23). That's all who are truly members of Christ's Body, the Church.

Romans 9:30-31 – Gentiles, who did not see, in that they had not been given the Law to guide them like the Jews, have come to faith in Christ. Some, not all. The Jews, however, mostly not all of them sadly, have been made blind by their rejection of Him.

Romans 9:32-33 – The Jews sought by works of the Law and not by faith. Ps.. 117/118 prophesies the rejection of Christ (Matthew 21:42; Mark 12:10-11). Verse 33: combines two verses from Isaiah 28:16 and 8:14 from where Paul gets "for a stumbling stone and a rock of offense". St. Peter (1 Peter 2:4-8) calls the people of God "living stones" (lithoi zontes)… (See 1 Cor. 1:23).

Lastly, I will give out Decree 3 of Council of Dosethius:
We believe the most good God to have from eternity predestinated unto glory those whom He has chosen, and to have consigned unto condemnation those whom He has rejected; but not so that He would justify the one, and consign and condemn the other without cause. For that would be contrary to the nature of God, who is the common Father of all, and no respector of

persons, and would have all men to be saved, and to come to the knowledge of the truth {1 Timothy 2:4}. But since He foreknew the one would make a right use of their free-will, and the other a wrong, He predestinated the one, or condemned the other. And we understand the use of free-will thus, that the Divine and illuminating grace, and which we call preventing [or, prevenient] grace, being, as a light to those in darkness, by the Divine goodness imparted to all, to those that are willing to obey this — for it is of use only to the willing, not to the unwilling — and co-operate with it, in what it requires as necessary to salvation, there is consequently granted particular grace. This grace co-operates with us, and enables us, and makes us to persevere in the love of God, that is to say, in performing those good things that God would have us to do, and which His preventing grace admonishes us that we should do, justifies us, and makes us predestinated. But those who will not obey, and co-operate with grace; and, therefore, will not observe those things that God would have us perform, and that abuse in the service of Satan the free-will, which they have received of God to perform voluntarily what is good, are consigned to eternal condemnation. But to say, as the most wicked heretics do and as is contained in the Chapter [of Cyril's' Confession] to which this answers — that God, in predestinating, or condemning, did not consider in any way the works of those predestinated, or condemned, we know to be profane and impious. For thus Scripture would be opposed to itself, since it promises the believer salvation through works, yet supposes God to be its sole author, by His sole illuminating grace, which He bestows without preceding works, to show to man the truth of divine things, and to teach him how he may co-operate with it, if he will, and do what is good and acceptable, and so obtain salvation. He takes not away the power to will — to will to obey, or not obey him. But than to affirm that the Divine Will is thus solely and without cause the author of their condemnation, what greater defamation can be fixed upon God? And what greater injury and blasphemy can be offered to the Most High? We do know that the Deity is not tempted with evils, {cf. James 1:13} and that He equally wills the salvation of all, since there is no respect of persons with Him. We do confess that for those who through their own wicked choice, and their impenitent heart, have become vessels of dishonour, there is justly decreed condemnation. But of eternal punishment, of cruelty, of pitilessness, and of inhumanity, we never, never say God is the author, who tells us that there is joy in heaven over one sinner that repents. {Luke 15:7} Far be it from us, while we have our senses, to believe or to think this; and we do subject to an eternal anathema those who say and think such things, and esteem them to be worse than any infidels.

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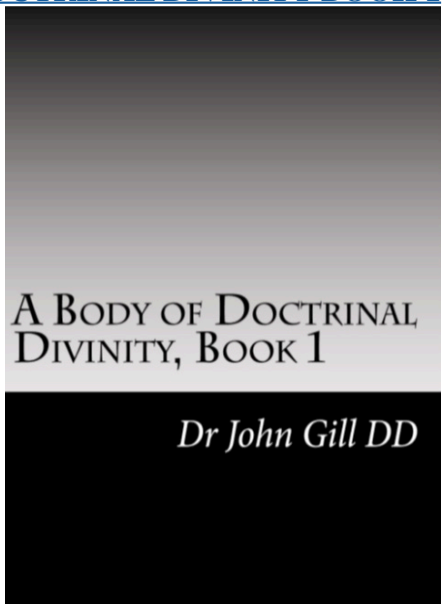

A System of Practical Truths

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THIS IS BOOK 1
Treating The Subjects:
Of God, His Works, Names, Nature, Perfections And Persons. And Contains:
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3 Of The Names Of God
4 Of The Nature Of God
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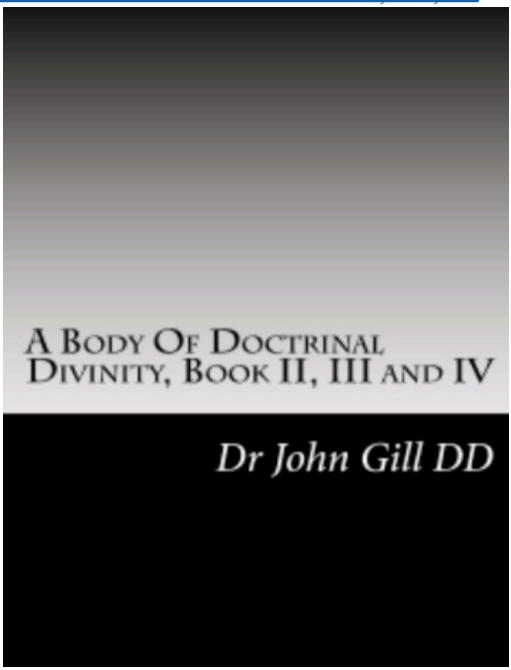

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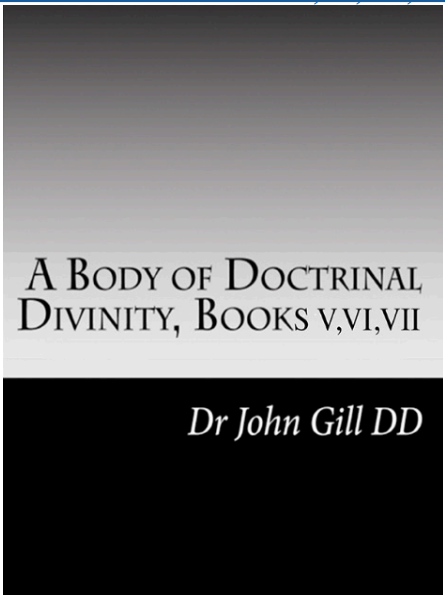

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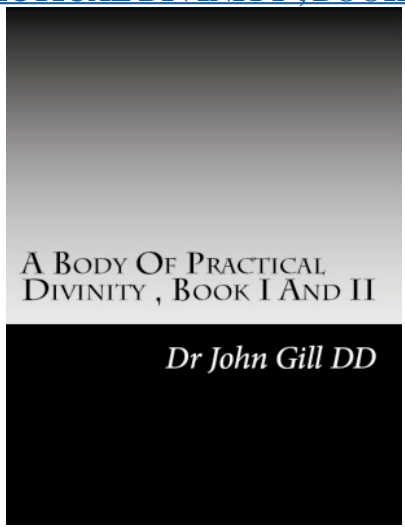

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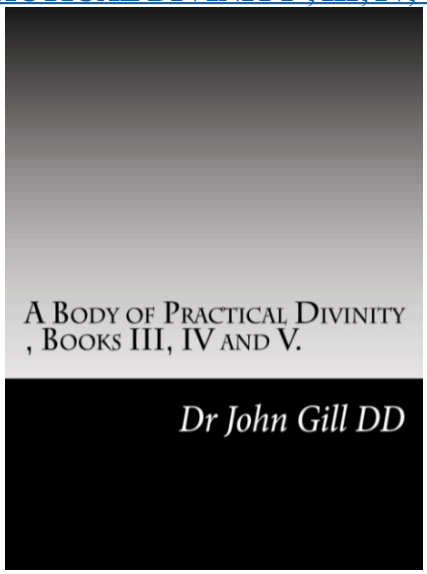

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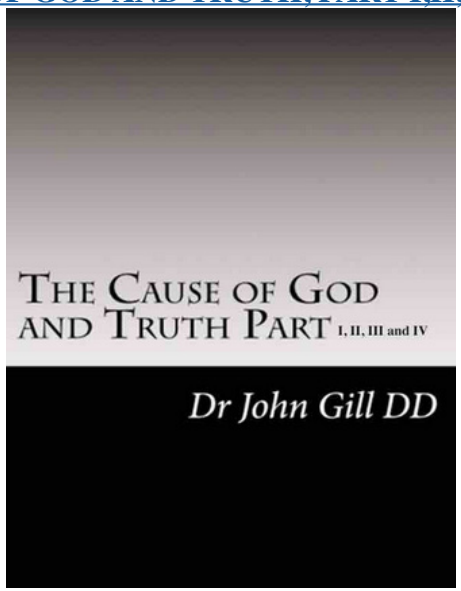

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The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

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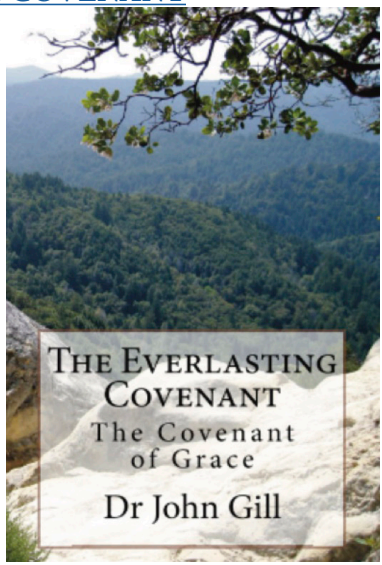
John 10:28.
1 Corinthians 1:8, 9.

The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time toy engage in such a work.

In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminians, and

particularly from Dr. Whitby, and a reply made to answers and objections to them.
The Third Part was published in 1737.
Volume IV
This work contains:
Chapter 1 Of Predestination
Chapter 2 Of Redemption
Chapter 3 Or Original Sin
Chapter 4 Of Efficacious Grace
Chapter 5 Of Perseverance
Chapter 6 Of The Heathens
A Vindication of The Cause of God and Truth
This work contains:
Chapter 1 Of Predestination
Chapter 2 Of Redemption
Chapter 3 Or Original Sin
Chapter 4 Of Efficacious Grace
Chapter 5 Of Perseverance
Chapter 6 Of The Heathens
A Vindication of The Cause of God and Truth
THE EVERLASTING COVENANT



Publisher Preface
The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, 'Bierton Strict and Particular Baptists,' advertised at the end of this

book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant', by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity', was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976.About the Author Dr.. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS

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Volume 1: Sermons And Tracts
Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced

for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

Volume 1

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1 The Doctrine Of The Saints Final Perseverance, Asserted And Vindicated
2 A Discourse On Prayer
3 Neglect Of Fervent Prayer
4 Dissenter's Reasons For Separating From e Church Of England,
5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.
6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.
7 A Discourse On Singing Of Psalms As A Part Of Divine Worship
8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark
9 A Dissertation Concerning The Rise And Progress Of Popery
10 Baptism: A Divine Commandment To Be Observed
11 Baptism: A Public Ordinance Of Divine Worship
12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;
13 The Divine Right Of Infant Baptism, Examined And Disproved;
14 The Divine Right Of Infant Baptism, Examined And Disproved.

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6 The Wave-Sheaf Typical Of Christ.
7 Paul's Farewell Discourse At Ephesus.
8 The Law Established By The Gospel.
9 The Law In The Hand Of Christ.
10 The Glory Of God's Grace Displayed, In Its Abounding Over The

Abounding Of Sin.
11 A Good Hope Through Grace.
12 Who Shall Lay Anything To The Charge Of God's Elect?
13 The Doctrine Of Justification, By The Righteousness Of Christ, Stated And Maintained.
14 The Doctrine Of Imputed Righteousness Without Work Asserted And Proved.
15 The Necessity Of Christ's Making Satisfaction For Sin, Proved And Confirmed.
16 The Elect Of God, Chosen Vessels Of Salvation, Filled With The Oil Of Grace.
17 A Principle Of Grace In The Heart, A Good Thing Always Tending Towards The Lord God Of Israel.
18 The Manifestation Of Christ, As A Saviour To His People, A Cause Of Great Joy.
19 A Knowledge Of Christ, And Of Interest In Him, The Support Of A Believer In Life And In Death.
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21 The Necessity Of Good Works Unto Salvation, Considered.
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1 The Argument From Apostolic Tradition, In Favour Of Infant Baptism
2 An Answer To A Welsh Clergyman's Twenty Arguments In Favour Of Infant-Baptism
3 Antipaedobaptism; Or Infant-Baptism An Innovation
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6 Infant Baptism: Part & Pillar Of Popery
7 A Dissertation Concerning The Baptism Of Jewish Proselytes
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Chapter 2 The Occasion Of This Dissertation
Chapter 3 The Proof Of The Baptism Of Jewish Proselytes Inquired Into
4 The Proof Of This Custom Only From The Talmuds And Talmudical writers.
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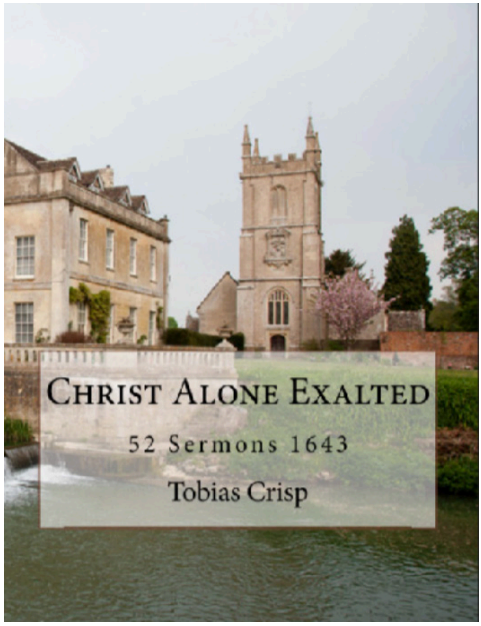
8 The Duty Of A Pastor To His People
9 The Work Of A Gospel Minister Recommended To Consideration.
10 The Doctrine Of The Cherubim Opened And Explained.
11 The Form Of Sound Words To Be Held Fast A Charge,
12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED

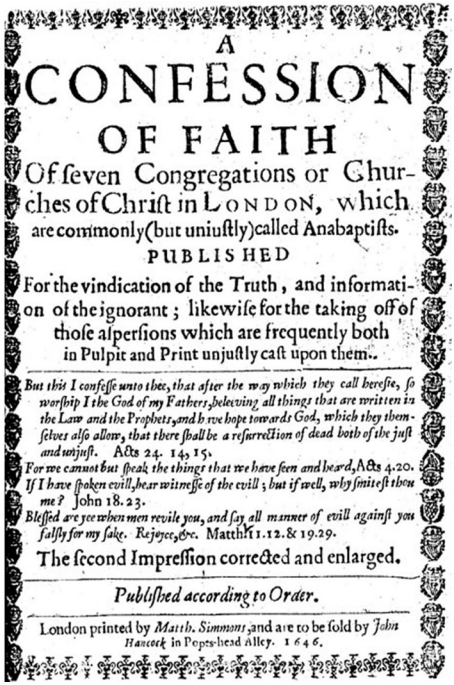


52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular

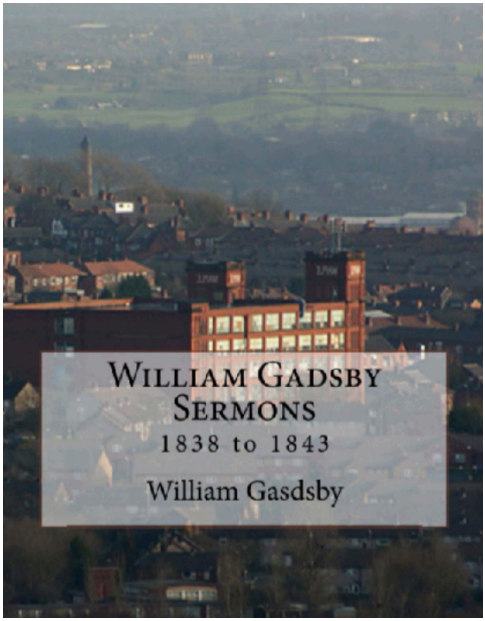
Baptists, Created by David Clarke

ISBN-13: 978-1977733160 (CreateSpace-Assigned)
ISBN-10: 1977733166
BISAC: Religion / Christian Theology / Soteriology
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.
He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.
He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.
Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.
THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION


A
CONFESSION
OF FAITH
Of seven Congregations or Churches of Christ in LONDON, which are commonly (but uniustly) called Anabaptists.
PUBLISHED
For the vindication of the Truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently both in Pulpit and Print unjustly cast upon them.
But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of dead both of the just and unjust. Acts 24. 14, 15.
For we cannot but speak the things that we have seen and heard, Acts 4.20.
If I have spoken evill, bear witnesse of the evill; but if well, why smitest thou me? John 18.23.
Blessed are yee when men revile you, and say all manner of evill against you falsly for my sake. Rejoyce, &c. Matth 11.12. & 19.29.
The second Impression corrected and enlarged.
Published according to Order.
London printed by Matth. Simmons, and are to be sold by John Hancock in Pepershead Alley. 1646.

This is the first Particular Baptists confession of faith published in 1644 and a Second Editon 1646
The Second edition is better than the first confession as it is much much let legalistic but strong in the teaching of salvation (Soteriology) and pedestrian.
This book included a set of recommended readings relating to Reformed theology

WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843
Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)
ISBN-10: 1976503698
BISAC: Religion / Christian Theology / Soteriology

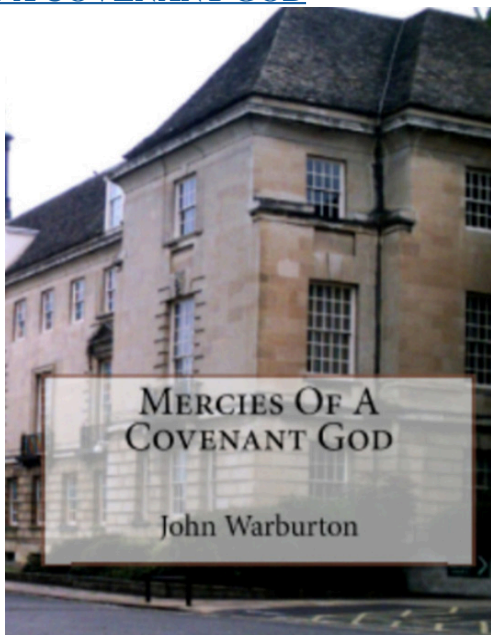
This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD



Mercies Of A Covenant God
Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)
ISBN-10: 1976527562
BISAC: Religion / Christianity / Baptist
God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

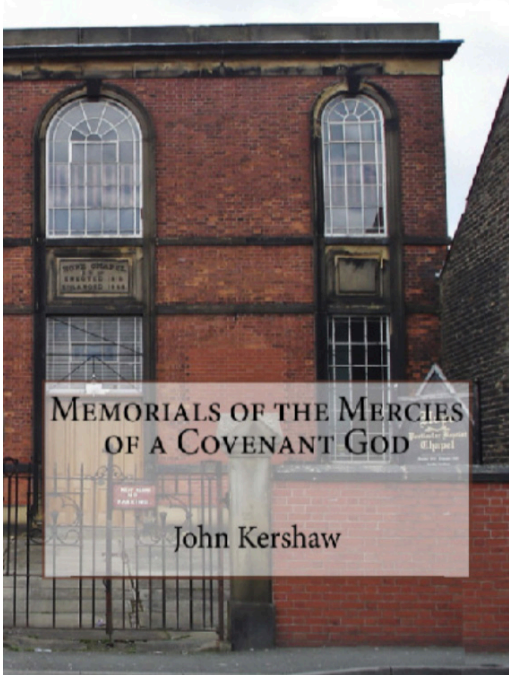
This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first

things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

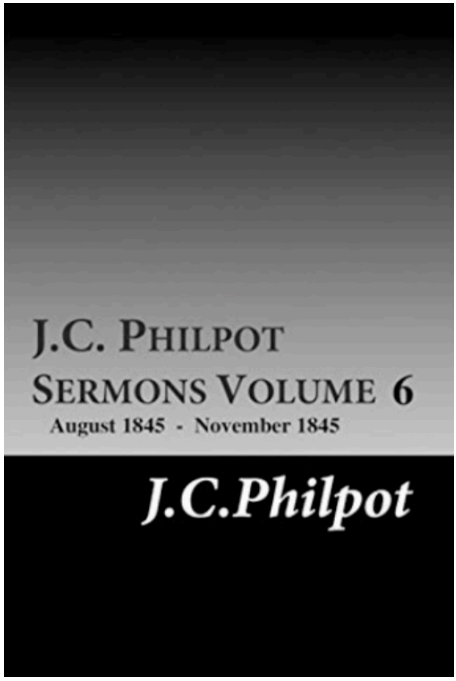
ISBN-13: 978-1977848956 (CreateSpace-Assigned)
ISBN-10: 1977848958
BISAC: Biography & Autobiography / Personal Memoirs

John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography "Memorials of the Mercies of a Covenant God while Traveling through the Wilderness", is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.
These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

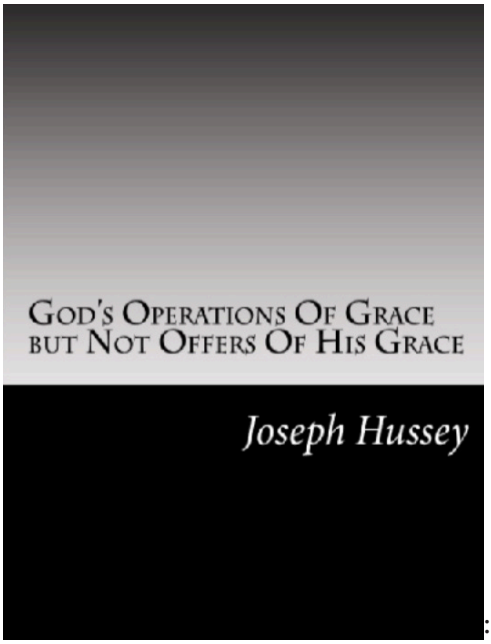
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume.Sermon90 Divine Arithmetic91 Miracles Not Ceased92 Spiritual Delight, and Confiding Trust93 Divine Enlargement And Spiritual Obedience94 The Refuge Of The Oppressed95 The Anchor within the Veil96 Divine Husbandry97 Blessings Imputed, And Mercies Imparted98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707
Authored by Joseph Hussey

ISBN-13: 978-1979551847 (CreateSpace-Assigned)
ISBN-10: 1979551847
BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate "Duty Faith" and "Duty Repentance", terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour.

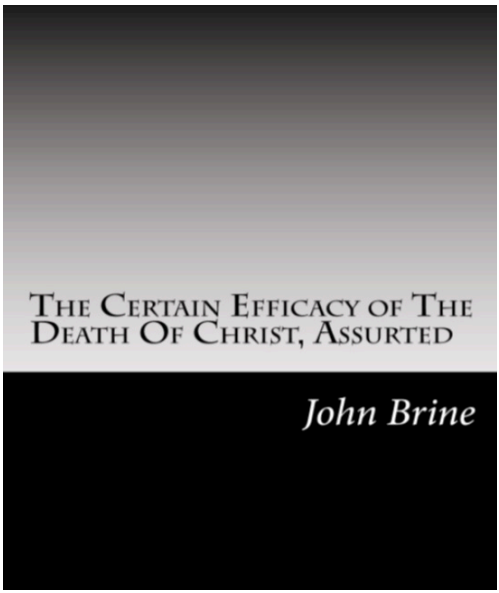
There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, "Duty Faith" and 'Duty Repentance', in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies "Duty Faith" and "Duty Repentance" and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits' studying eschatology and all

Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST ASSERTED



Authored by John Brine

ISBN-13: 978-1973922254 (CreateSpace-Assigned)
ISBN-10: 1973922258
BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

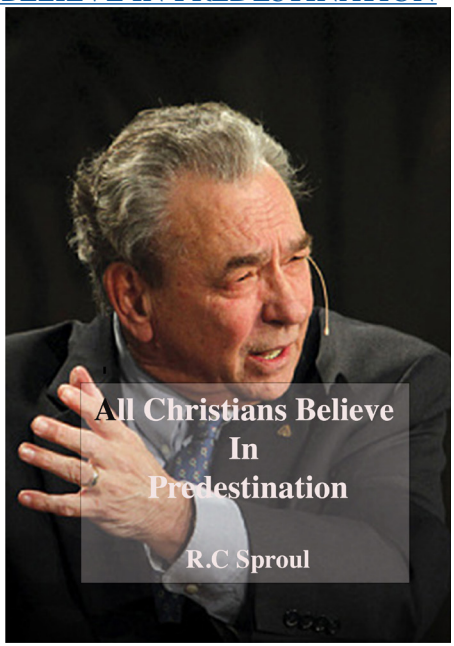
In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause

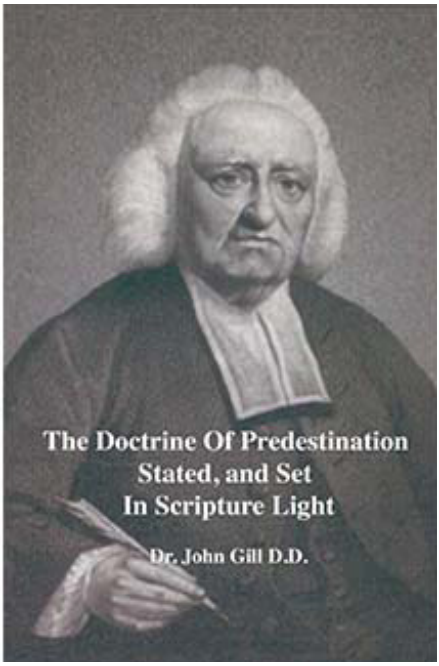
of God and truth, it opposes Arminianism, Islam, and duty faith.

ALL CHRISTIANS BELIEVE IN PREDESTINATION



This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT



Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

WILLIAM HUNTINGTON VOLUME 1

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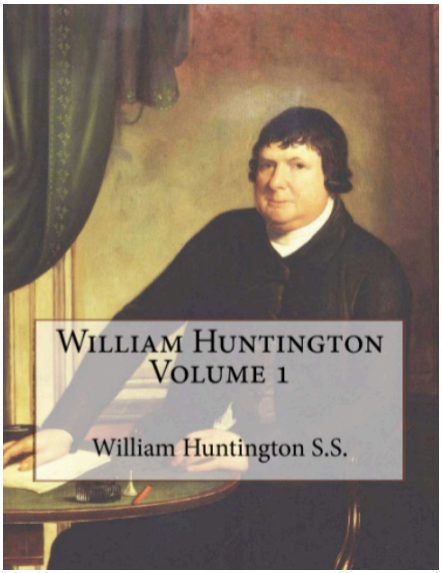


Authored by William Huntington S.S.

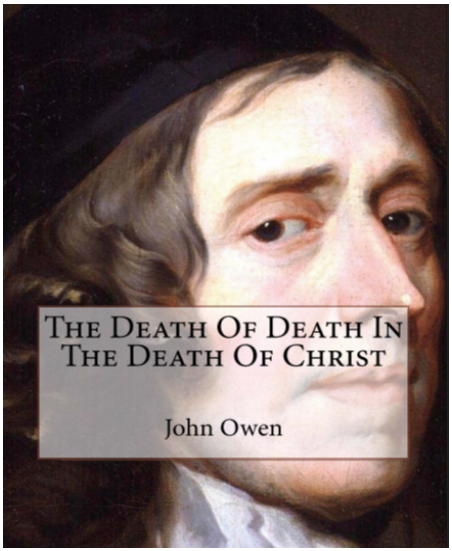
ISBN-13: 978-1983933820 (CreateSpace-Assigned)
ISBN-10: 1983933821
BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

ISBN-13: 978-1544793733 (CreateSpace-Assigned)
ISBN-10: 1544793731
BISAC: Religion / Christian Theology / Soteriology

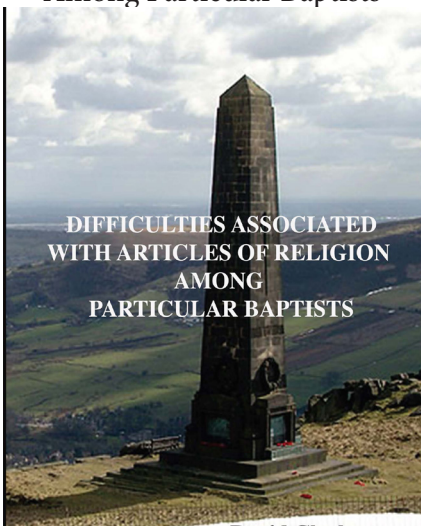
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the

pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446
BISAC: Religion / Christianity / Baptist

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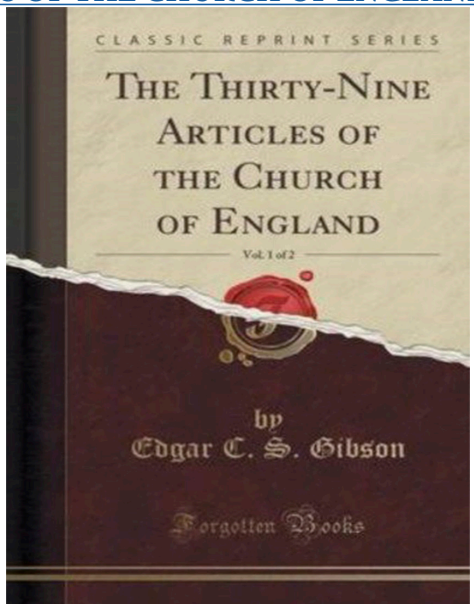
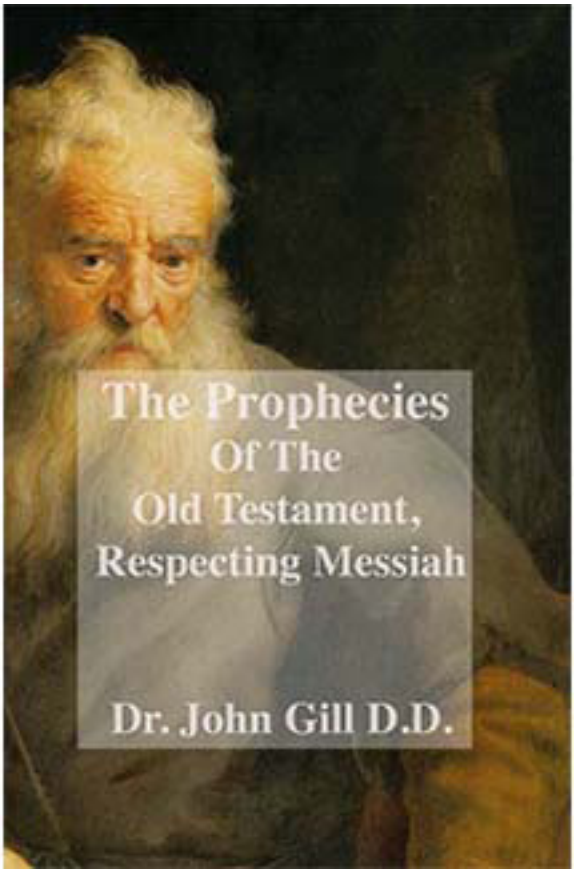
THE 39 ARTICLES OF THE CHURCH OF ENGLAND



Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year 1562 and revised several times with the final revision occurring in 1571.These articles were also referred to as "The Thirty-nine Articles of Religion". These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the 8th formed, after he was excommunicated from the Catholic Church.

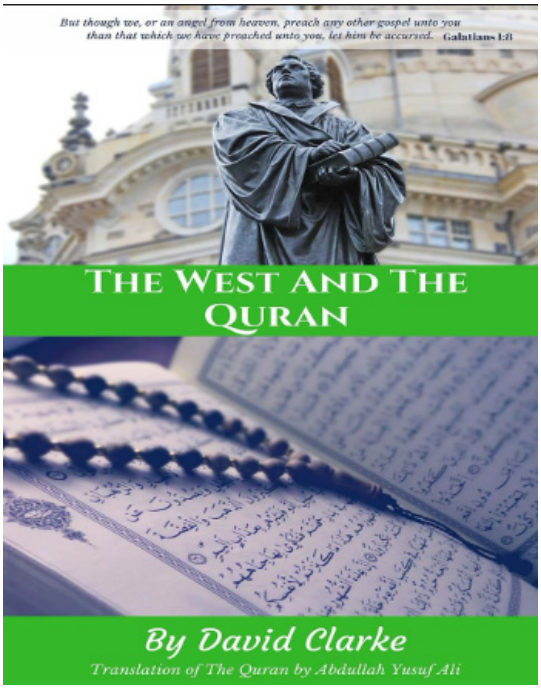
PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.
CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.
CHAPTER 3 Concerning the Time of the Messiah's Coming
CHAPTER 4 Showing the Lineage and Descent of the MESSIAH.
CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.
CHAPTER 6 Concerning the place of the MESSIAH'S Birth.
CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.
CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and

where he was to perform his office.
CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.
CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.
CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.
CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.
14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN


But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Galatians 1:8
THE WEST AND THE QURAN
By David Clarke
Translation of The Quran by Abdullah Yusuf Ali

Translation of The Quran
Authored by David Clarke, Authored with Abdullah Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)
ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the

religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

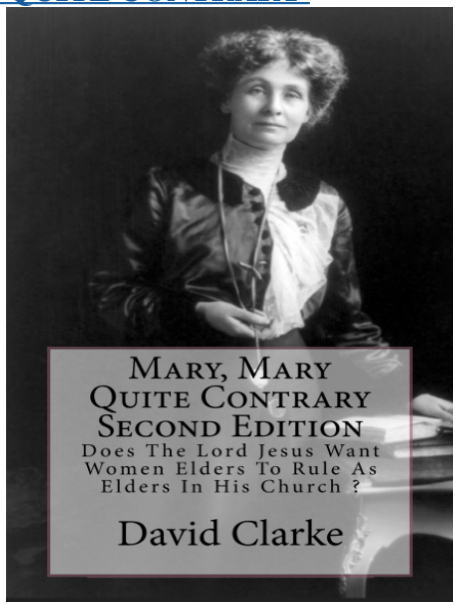
An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?
Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)
ISBN-10: 1514206811
BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been

legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

CONVERTED ON LSD TRIP

The Bucks Herald — Second Edition

Net Weekly Sales - 23,542

Established 1832 — THURSDAY FEBRUARY 11, 1971 price 8d — 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Finmere Crescent said that **his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex"** he declared.

Seeking Truth

"Religion to me was rubbish, and for sissy people who could not stand on their own feet", he said.

David Could these boys do any real wrong ? Michael

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but **"I was not satisfied with what I had, I was greedy, selfish and boastful."** Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced, what he described as, **"a major thing in my life".** He described the "torment" he suffered, as a result of taking the drug, and went on **"I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear".** While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. **"What you have been going through is nothing compared to what hell is like"** Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others..

Continued inside:

By David Clarke (Author)

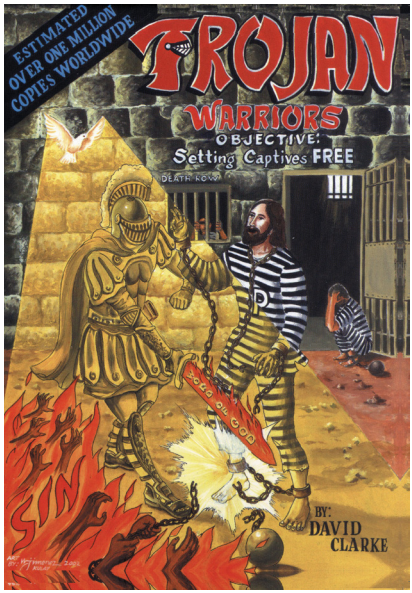
3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now

in Baguio City, Philippines , by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

View as a video book (click to view)

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: $15.99

5.25” x 8” (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60’s and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

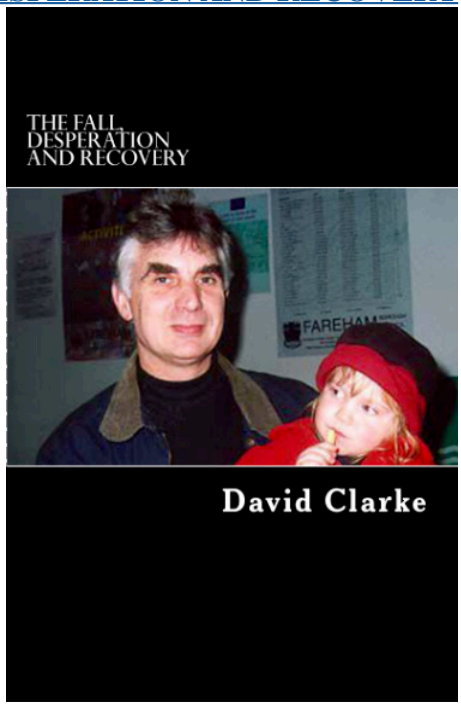
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

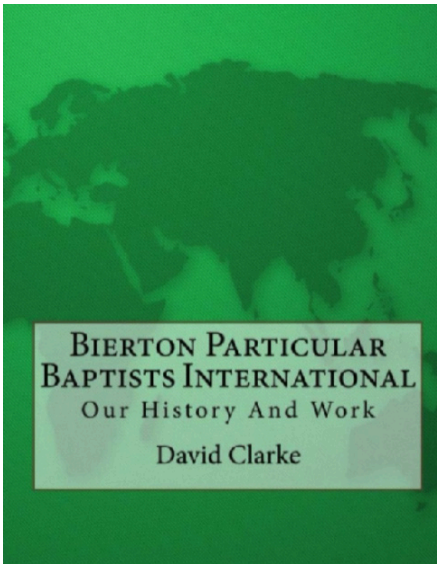
THE FALL, DESPERATION AND RECOVERY



By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , “Converted on LSD Trip”, and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David ‘s own conversion from crime to Christ, which was the moving factor behind publishing his book, “Converted on LSD Trip.” David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

BIERTON PARTICULAR BAPTISTS INTERNATIONAL



Our History And Work

Authored by David Clarke
ISBN-13: 978-1974670901 (CreateSpace-Assigned)
ISBN-10: 1974670902
BISAC: Religion / Christian Ministry / Evangelism

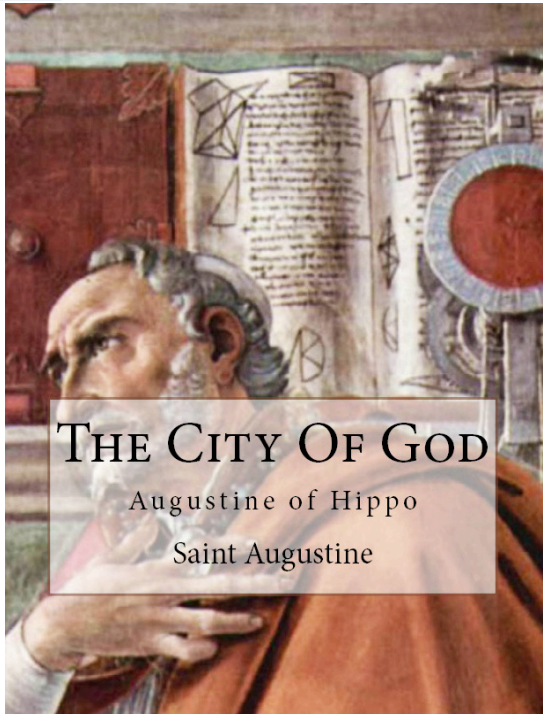
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic soteriology. We also encourage those

interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

THE CITY OF GOD

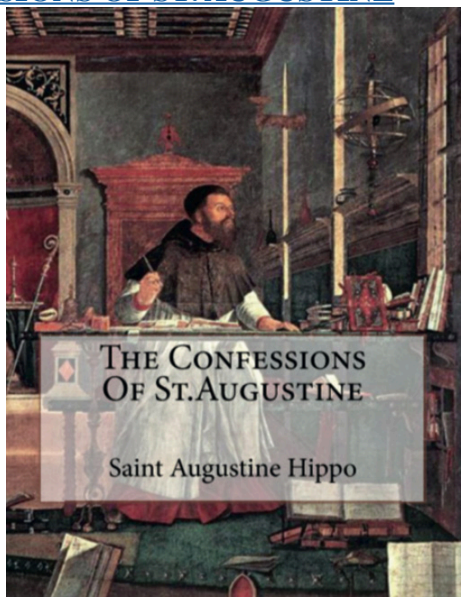


Augustin Of Hippo

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine

grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE

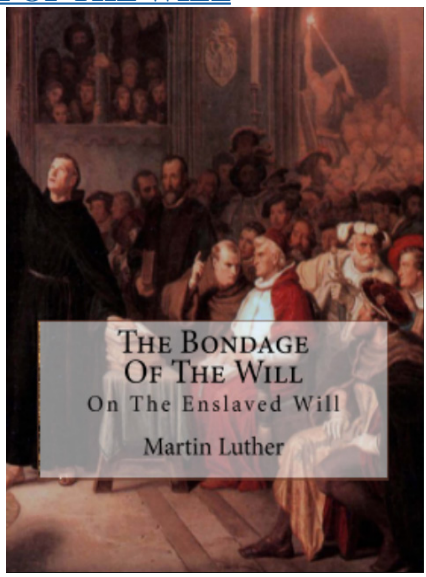


Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. Confessions was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL

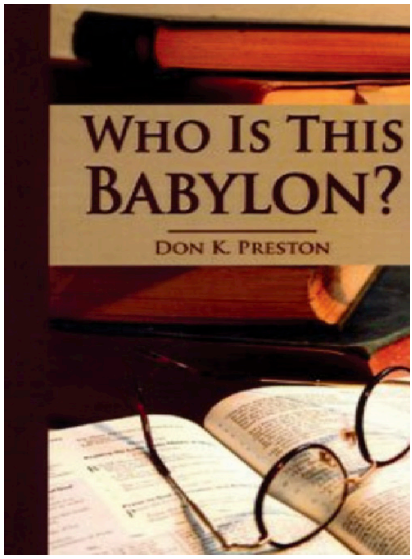


On The Enslaved Will

Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

WHO IS THIS BABYLON ?



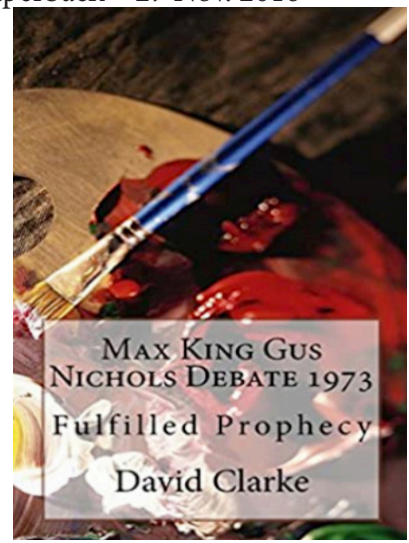
By Don K. Preston (Author)

When the first edition of this work was introduced, it was called "ground breaking" and even "definitive" by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston's continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A.D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah's historical lament over the fall of Jerusalem, and John's prophetic vision of the fall of Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on

the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

MAX KING GUS NICHOLS DEBATE 1973

Fulfilled Prophecy Paperback – 27 Nov. 2016



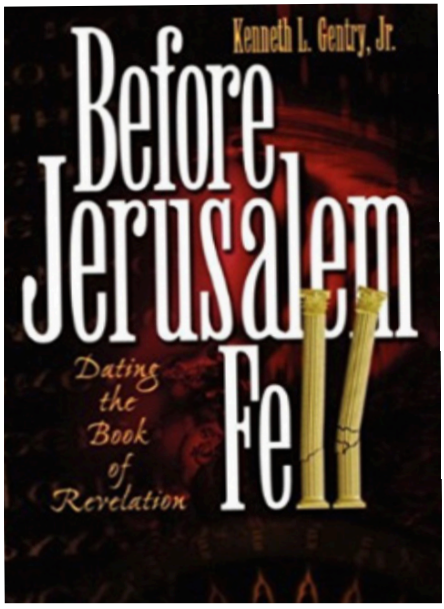
By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, 0n the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular Baptists church, in England and soon realized the many old testament scriptures that futurist cited were made redundant by their views of eschatology. His story is told in his book Bierton Strict and Particular Baptists. It is with the advent of the Internet that he discovered

and learned a more biblical view of the last things and realized that the many and various confessions of faith among the Particular Baptists and Calvinists from 1646 to 1878 were in need of revision and correction. Please read Difficulties Associated With Articles of Religion among Particular Baptist by David Clarke high lighting this matter. This video/audio series is offered to assist any seeing the truths of biblical eschatology.

A new edition of this book is being prepared to show up the errors of the Covenantal Body View Of The Resurrection.

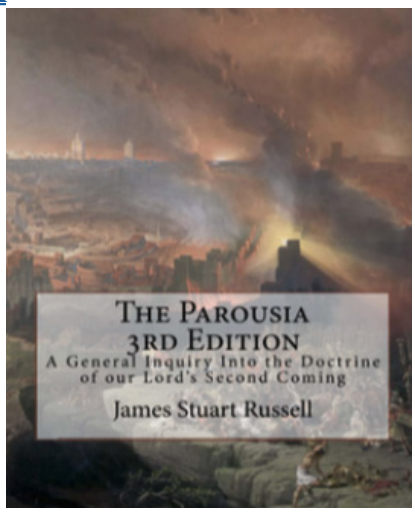
BEFORE JERUSALEM FELL



By Kenneth Gentry

"Before Jerusalem Fell: Dating the Book of Revelation" is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.

THE PAROUSIA



James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the

book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word "Parousia" (*par-oo-see-ah*) is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words ("*para*" beside, and "*ousia*" state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to Webster's Unabridged Dictionary, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it. Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good

example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of The Parousia (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading The Parousia.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's Parousia. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing

is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_ stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud- filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the

two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, Before Jerusalem Fell) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many,

many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousias separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists

nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were "snatched away" to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a "partial rapture" with the sleepers or unwatchful Christians left on earth. But it seems from Jesus' sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and "worthy ones" were the true Christians. There would have been few (if any) pretenders and "mere professing Christians." So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical "expectation statements." Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn't have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way?

Did they expect to "know" it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical "expectation statements" that also need to be examined, not just the "time statements."

We Preterists have pressed Futurists with the "time statements," and rightly so, because they are "sola scriptura" arguments. They are Biblical statements that need to be dealt with. So are the "expectation statements." What the "time statements" do for Preterism in general, the "expectation statements" do for the rapture view in particular. The time statements nail down the "time" of the parousia and its related events, while the expectation statements reveal the content and "nature" of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled "fact." The "time statements" forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible's affirmation of it. Our concern is simply, "What does Scripture actually teach?"

Rapture advocates have been accused of teaching a rapture based only on external historical "arguments from silence." Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6- 10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies "away from His presence" and gather His saints (2 Thess. 1:6–2:1), that the saints would "marvel at Him" in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him "on that day." That doesn't sound like a very silent occasion to me. Did they fail to "recognize the time of His visitation" and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but

silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).
If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.
For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, Expectations Demand A Rapture, and the excellent series of articles written by Ian Harding.
THE MILLENNIUM
Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).
He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.
Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.
Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)
In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been,

and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to "search the Scriptures daily to see whether these things are so." (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

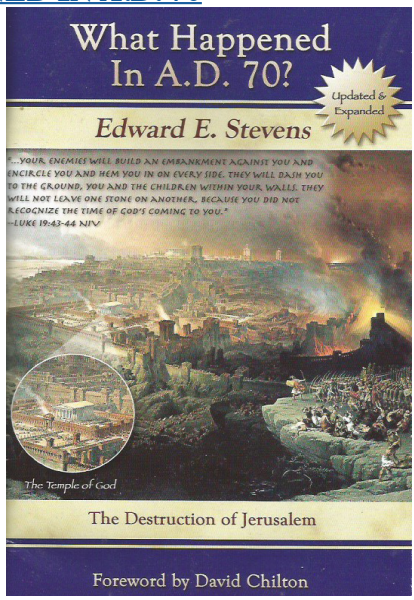
Don Preston

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as

the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

WHAT HAPPENED IN A.D. 70


What Happened In A.D. 70?
Updated & Expanded
Edward E. Stevens
"...YOUR ENEMIES WILL BUILD AN EMBANKMENT AGAINST YOU AND ENCIRCLE YOU AND HEM YOU IN ON EVERY SIDE. THEY WILL DASH YOU TO THE GROUND, YOU AND THE CHILDREN WITHIN YOUR WALLS. THEY WILL NOT LEAVE ONE STONE ON ANOTHER, BECAUSE YOU DID NOT RECOGNIZE THE TIME OF GOD'S COMING TO YOU."
--LUKE 19:43-44 NIV
The Temple of God
The Destruction of Jerusalem
Foreword by David Chilton

Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a *consistent view* which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more *conservative* on most other issues than traditional views. And there is *no compromise* of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {*audience relevance*). Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures

in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)
One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many hove found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that *the book of Revelation was written to the first century church and had primary relevance to them.* It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.
Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.
Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.
Christians are finally beginning to seek alternatives to the fatally flawed *futurist* interpretation. This book introduces the Preterist view.
"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as you read.
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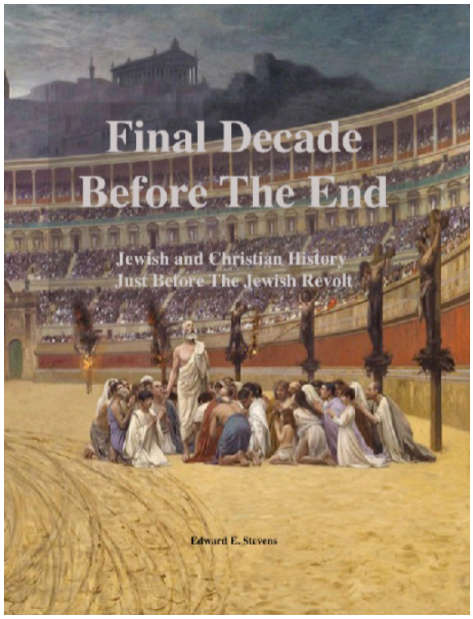
Bradford, Pennsylvania
April 17,2010

FINAL DECADE BEFORE THE END



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all

the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

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